

SUNDAY SCHOOL JOURNAL

for
TEACHERS
AND
YOUNG PEOPLE.

NEW SERIES.

SEPTEMBER, 1887.

VOL. XIX, No. 9.

Thy Will Be Done.

BY MYRA GOODWIN PLANTZ.

Thy will, O Lord, be done;
Here at thy feet,
Let me, O blessed One,
This prayer repeat.
Thou dost the sparrows feed,
Thou dost the lilies heed,
As thou dost see my need,
Thy will be done.

Thy will, O Lord, be done;
When through the day,
Under a cloudless sun,
I take my way.
Give songs my heart may sing,
Choose gifts my hands may bring,
When joys around me spring;
Thy will be done.

Thy will, O Lord, be done;
E'en though with pain
My crown of life be won,
Thou wilt sustain.
When thou dost try thine own
I shall not be alone;
Thou, too, hast sorrow known;
Thy will be done.

Thy will, O Lord, be done;
When I shall be
At rest, a ransomed one,
In bliss with thee,
Whether it be to-day,
Or if I long must stay
In this sweet pilgrim way,
Thy will be done.

The Arrow Back to Its Head.

THERE are all kinds of bows and all kinds of arrows, and all kinds of arms back of the bows and arrows. It does not follow because each archer draws

his arrows back to the head that they will all throw the same distance, or each one reach the mark that is aimed at. But this will result, that there will be far better shooting because each archer exerts all his strength and aims with all his skill.

There are all kinds of workmen in the Sunday-school. Their gifts greatly vary. They cannot all touch with their arrows the same mark. One will shoot better than another. But, it will make vast difference if each one says, "I will pull my arrow back to its head and shoot as skillfully as I can." You may not hit the mark aimed at, but you will hit something. Who was it that sent the arrow whizzing through the air, that smote Israel's king between the joints of the harness? It may have been a mean little archer that shot, and a mean little arrow that was sent, but it found a seam where it could enter and do its work. It was not a useless arrow in the day of battle, though its sender doubtless knew not what would come from his archery. He stood and shot.

What we need in September is a new impulse in our work. We need a new consecration at this opening of another year. Vacation is over. We are all back in our Sunday-school classes. Now let the new impulse come, God willing—but when was he unwilling? Are we willing to do, under God's guidance, our very best, sparing no effort or gift of time or offering of money? We will pray. We will plead. We will do what we can. Because each archer thus draws the arrow back to its head, what a difference it will make in the results of another year! That difference will be manifest in a larger membership in our classes and a larger number at the cross. Some arrow, too, will reach a joint in the harness-plates of an evil cause and that will come tumbling to the ground. Now let the new impulse come in a new and heavenly baptism of strength. Look not back to a discouraging past;

look up to the Source of all encouragement. Each archer draw the arrow back to its head and—shoot!

Time to Win Another.

It was Marengo's day of bloody battle. French and Austrian had met, and the Frenchman was worsted. Bonaparte, the French general, simply headed a rout. Up rushed Desaix. An absent commander, he had been aroused by the growl of the distant cannon, and, urging forward his men, arrived in time to say to Bonaparte, "One battle is lost, but there is time to win another!"

What, when the French were hurrying away like sheep? Yes, Desaix believed still in victory. You can see Bonaparte's eye kindling with a magnetic flash. You can imagine him pressing his horse down the French lines, crying, "Soldiers, we have gone far enough! You know it is my custom to sleep on the field of battle."

Again the French standards were advanced, and when their folds drooped at the final halt, victorious troops were gathered about them. Marengo had been won.

One battle lost! How many lost battle-fields there are in this world! Some enemy may often be getting the better of us. The first of another year in school, at home, or in business, you may be thinking of your losses in the past. You may be disheartened because you have not been a better scholar or a more successful clerk, and in the moral life some sore defeat may make you specially sad. There is time though to win another battle. At school, begin the new years with a harder grip on a purpose to succeed. If a clerk, in business, or if trying to overcome the difficulties of a trade, start out anew to be diligent, resolute, patient. And if in the moral life the standards have fluttered back in defeat, lift them again! God will send, through prayer, fresh re-enforcements of grace. Up and forward! Advance the banners of the cross, and God will crown each day's effort with the peace of victory!

The Bible in Methodist Schools.

In our March number, and again in the number for June, we discussed the subject of the Bible as a text-book in our literary institutions. We are glad to know that the articles have attracted some attention among our people. It seems strange that there should be any question on the subject. It is not creditable to us that our young people should be graduated from our schools with a better knowledge of classics and mathematics and history and natural science and general literature than they have of the Holy Scriptures. Yet we have reason to fear that this is true in many instances. The reason is obvious. In the branches of study named the students are required to study text-books on the different subjects and to pass an ex-

amination by competent instructors who can teach as well as ask questions. The Bible is left out of the curriculum, and consequently is often left out of the students' thoughts. All the knowledge they acquire about this wonderful book is obtained in Sunday-school, or in attendance on public worship, or in private reading. But no thorough, regular, systematic study of the book is insisted on as a part of their scholastic duty. Thus it becomes possible for one to be graduated with high honors from a Christian school and yet with very little knowledge of the Christian's Bible.

We recently received a letter from a Methodist brother who is blessed with a family of daughters. He wrote in reference to the subject as he had seen it discussed in the JOURNAL, and though his letter was not intended for publication he has kindly consented, at our request, to allow a part of it to come before our readers. He says:

"I am glad that you have called attention to the regular study of the Bible in our Methodist colleges and schools. Three of my children have been sent to a Methodist seminary, but no regular study of the Bible was required of them. I then sent another to an undenominational school where I understood the regular and systematic study of it was required. Among the books required for the outfit was a reference Bible, Bible geography, concordance, etc. Its study was insisted upon just as much as any other. The result was that my daughter came home with a clearer understanding of the Scriptures, especially that part which relates to moral and spiritual life, than she ever had before, the doctrines taught being orthodox and in harmony with those of the Methodist Church; and while I would much prefer sending to a school of our own, for the reason above given I shall send another daughter to the same school."

Here is the case frankly stated. A Methodist who loves his Church and earnestly desires to patronize its schools is compelled to send his daughters to a school not belonging to our Church; and he sends them solely for the reason that the Bible is used as a text-book, while he is not able to find a Methodist school where it is so used.

Why can we not, in our Methodist schools, have the Bible taught, as well as books of general history, science, and literature?

As stated some months ago, we shall be glad to give publicity to the names of all Methodist literary institutions in which the Bible has a place in the regular course of study. To those already given we are happy to add the name of the East Maine Conference Seminary, at Bucksport, Maine.

The Beaten Track.

THE beaten track is the safest, of course, and there are those who persistently pursue it rather than step out of their way, or interrupt the regular routine.

The beaten track has its advantages: the road is usually made easy for the feet, and there is little or no danger of losing one's self. But it has its disadvantages also, and these are so marked and prominent as to affect some natures with a strong desire to seek paths in other directions.

The beaten track soon becomes monotonous. We weary of the same scenes, the unbroken line of fences, the houses, and the people we meet in our daily walks abroad, and long for something new and fresh to feed upon.

Beyond the beaten track there are valleys of mystery and adventure, and a large unexplored area which imagination fills with every conceivable attraction. Adventurers, explorers, missionaries, men of science, authors and poets are privileged to go off the beaten track in search of "pastures new," and to bring the light into dark places.

But there is one beaten track which we cannot leave with safety, and that is the one worn by the feet of Jesus. We may fancy there is more diversion in different paths, that the way is tiresome and full of trials, and that we can reach heaven just as well by some other and less direct course, but that is a mistake. Once out of the beaten track that leads to life eternal, and we are caught in snares and pitfalls set for just such foolish travelers.

It is not safe to try experiments with religion, or to lend an ear to those who have no fixed principles or regard for established truths.

Out of the beaten track of Christianity lies infidelity. The way of life is the only safe way, illuminated by the faith, even unto death, of thousands of saints, martyrs, and heroes. It is the path, and the only path, that shineth brighter and brighter until the perfect day is reached, for it is lighted by Him who is the Light of the world.

◆◆◆ Bird-Butchery.

THE "Audubon Society" was founded in New York city, in February, 1886. Its design is to protect American birds, not used for food, from slaughter for mercantile purposes. From the *Audubon Magazine*, which is published in the interest of this society, we take the following facts in reference to the destruction of birds:

"Within the last few years the destruction of our birds has increased at a rate which is alarming. This destruction now takes place on such a large scale as to seriously threaten the existence of a number of our most useful species. It is carried on chiefly by men and boys who sell the skins or plumage to be used for ornamental purposes—principally for the trimming of women's hats, bonnets, and clothing. These men kill every thing that wears feathers. The birds of the woods, the birds of the field, the birds of the marsh, and those of the sea are alike slain, at all times and at all sea-ones. It matters not if the bird be a useful one

which devours the hurtful insects which destroy the farmer's crops, or a bright-plumaged songster whose advent has been welcomed in spring, and which has reared its brood in the door-yard during the summer, or a swift-winged sea swallow whose flight along the shore has often with unerring certainty led the fisherman to his finny prey—whatever it be, it must be sacrificed to the bird-butcher's lust for slaughter and for gain. Besides the actual destruction of the birds, their numbers are still further diminished by the practice of robbing their nests in the breeding season.

"Although it is impossible to get at the number of birds killed each year, some figures have been published which give an idea of what the slaughter must be. We know that a single local taxidermist handles 30,000 bird-skins in one year; that a single collector brought back from a three months' trip 11,000 skins; that from one small district on Long Island about 70,000 birds were brought to New York in four months' time. In New York one firm had on hand February 1, 1886, 200,000 skins. The supply is not limited by domestic consumption. American bird-skins are sent abroad. The great European markets draw their supplies from all over the world. In London there were sold in three months, from one auction room, 404,464 West Indian and Brazilian bird-skins, and 356,889 East Indian birds. In Paris 100,000 African birds have been sold by one dealer in one year. One New York firm recently had a contract to supply 40,000 skins of American birds to one Paris firm. These figures tell their own story—but it is a story which might be known even without them; we may read it plainly enough in the silent hedges, once vocal with the morning songs of birds, and in the deserted fields where once bright plumage flashed in the sunlight."

There is food for thought here. Countless thousands of birds are butchered, that Christian women may have their gay plumage to ornament their bonnets! Some of us men have so little sense that we think the bonnets would look better without the birds; and as soon as the women agree with us this wholesale and abominable slaughter will come to an end.

◆◆◆ Good Tidings Day.

This day, which the Boards of Managers of the Sunday-School Union and also of the Tract Society of our Church have recommended to be observed in the interest of these two societies, will occur on the third Sunday of next month (Oct. 16). For the two years of its observance it has met with great favor, and doubtless the number of churches observing it will increase from year to year. An excellent service has been prepared for the day, and it is to be hoped that large and liberal collections will be taken for these two societies.

The Sunday-School Union furnishes means to help

organize new schools in destitute places, and to keep up schools already organized. Its work extends to foreign lands, as does also that of the Tract Society, which seeks to furnish a pure, spiritual literature, in a form attractive and soon read.

Both of these societies deserve well of the Church.

The Characters of Scholars a Study for Teachers.

BY REV. DANIEL WISE, D. D.

AN old divine says: "If jewels are bundled up together their riches and worth are hid. They must be viewed and considered one by one, then their value will appear." The truth of this observation will not be disputed, yet its application to a class of Sunday scholars may not be at once perceived. Nevertheless, it is both applicable and important to both a teacher's pleasure in his work and to his success as a soul-winner.

There is a wide difference between thinking of a class simply as *scholars*, and regarding it as a group of *individuals*, differing in their capacities, dispositions, susceptibilities, previous training, moral strength, and spiritual sympathies. In the former case they are viewed as mere pupils, to whom a prescribed lesson is to be taught, and as in an army the *man* is lost sight of in the *soldier*, so the *child* is not recognized in the *scholar*. In the latter they are looked upon as immortal minds, possessed of the same essential qualities of heart and brain, but in such varied degrees as to require the special treatment of each individual. Even the bare letter of a lesson cannot be introduced into them as one pours water into a number of bottles by means of a funnel, that is, by a merely mechanical method of teaching.

One, for example, is attentive, quick to perceive, of a ready memory, and eager to win the approval of the teacher. Another is inattentive, dull of apprehension, slow to memorize, and has very little love of approbation. There is also a still wider difference in their dispositions and moral qualities. One is frank, open, and communicative; another is reticent, reserved, and indisposed to express his thoughts. Still another is vain, displays his most shining qualities, and appears better than he is. By his side is yet another, who is proud, indifferent to praise, who exhibits his worst dispositions, and therefore appears worse than he really is. Again, one is yielding, another is obstinate. In one selfish is exceptionally strong and undisciplined; in another it is held more or less under restraint by the ascendancy of benevolent and generous feelings. Taken together, they constitute a microcosm of humanity, a world in miniature, in which the manifold passions of the great world, though as yet in embryo, are working out the problem of individual character.

To solve this problem, to learn how to contribute effectually to the formation of their several characters, a thoughtful teacher will study these peculiar

young souls individually, as a jeweler examines a cabinet of jewels one by one. As a simple study this task will interest him profoundly. To watch the diversified play of feeling when facts, motives, and principles are presented to them, to note the working of their tempers in class intercourse, and to mark the influence of moral considerations in their expressed opinions, will give such a student-teacher a deeper insight into the mental and moral machinery of human nature than can be easily acquired by much reading. It will excite his curiosity, profoundly interest him in his pupils, and move his heart sometimes to pleasure and hope, sometimes to painful discouragement.

But this task is more than a mere study. It involves the duty of trying to find a key to the affections of each pupil. Owing to their mental and moral diversities, there is no one master-key which will unlock every heart. It is true that love is a master-key to the *portals* of the affections, but it requires varied manifestations in order to open the citadel itself. There is a side to every child's, as there is to every adult's nature, by which his heart is more approachable than by any other. To find it in each case is the problem which a conscientious teacher sets himself earnestly to solve. He first finds out the special affection of a pupil, that is, who or what he most loves, and then by entering into sympathy with that affection, as far as is rightly possible, wins first his confidence and then his love. Having accomplished this important step, he is master of the way to the understanding of his scholar, who now readily hangs upon his lips, treasures up his words, mentally bottles up the principles he teaches, and yields himself, like clay to the deft fingers of the potter, to be molded into the shape of a disciple of his Lord.

Such study of child nature as this elevates Sunday teaching to a plane of moral grandeur fitted to call the highest powers of the most cultivated minds into activity. It develops the teacher's capacity to instruct. It binds the pupil to the teacher and to the Sunday-school, and by imparting a clear knowledge of the word of God prepares him for Christian discipleship, and thus achieves the true end of all Scriptural Sunday-school teaching.

Enthusiasm as An Element of Success in Sunday-School Work.

BY REV. JESSE S. GILBERT, A. M.

ENTHUSIASM is an element of success in all work. Without it, success, in any large measure of that word, is not possible in any work. The minister without zeal for souls, the artist who paints without spirit, the physician who does not enjoy the art of healing—none of them can reach any high point of excellence.

Especially is enthusiasm essential to success in the Sunday-school work. Sunday-school teachers work without pay. They are not seeking riches or honor, and unless their hearts are in their work

they certainly will not find pleasure in it as a compensation.

They need, therefore, a high degree of enthusiasm to sustain them. They labor amid many discouragements and temptations. Very often they meet with indifference and dullness, and are expected to be at their post of duty amid winter cold and summer heat. Upon the other hand, there is a very bright side to their labors, sufficient to enkindle the highest degree of enthusiasm.

1. They work for Jesus. This fact is enough to inspire enthusiasm in every Christian heart. Jesus is their Master and Guide. His cheering presence is ever with them. They are never without his help and blessing.

2. They work in the most hopeful field, upon the hearts and minds of the young. Few are brought to Jesus in middle life or advancing years. The ranks of God's army are mainly recruited from the young. Happy are they who have the young in their chosen field of labor.

3. They work for eternity. Books that create a sensation in one generation are forgotten by the next. The works of man's highest genius and grandest art must pass away; but souls saved will live after all earth's grandeur has forever gone.

4. They work with the most potent instrumentalities. The seed sown is the word of God. The Holy Spirit blesses and aids their labors. Every thing conspires to create success. Their surroundings and helps are of the most pleasing character. Is not all this enough to awaken the most earnest enthusiasm? Every great work has been wrought out upon the anvil of enthusiasm. Sunday-school work will be tame and cold without it. "Fervent in spirit," should be the motto of every Sunday-school teacher.

The Blackboard in the Sunday-School.

BY JENNIE M. BINGHAM.

WITH a child the strongest faculty is observation. The unseen must be represented by the seen, and the impressions which come to us through the medium of the eye are ordinarily more distinct and reliable than those which come through hearing. Also, truths associated with familiar objects are made plainer to the mind and held longer in the memory than when they are taught abstractly. From these premises we conclude that for primary classes especially, that teaching which appeals to the eye is most effective. Modern educators realize this, and use object and blackboard teaching for little children.

This kindergarten idea is creeping into Sunday-schools, but not so rapidly as it ought. Just here some teacher arises with the statement, "But I am not an artist. I cannot use a blackboard." You need not be an artist to be able to make effective use of a blackboard. Very likely it is better that you are not. It has been suggested that we heed heart more than art in blackboard work. It is to the unartistic and unskillful that I write. You will find

after a little thought and study on this subject that there is not a lesson during the year that cannot be explained either by an object or with chalk. You can at least print the Golden Text before the class, and you will find that there will be very few, if any, children in your class that day who cannot repeat this verse when they get home.

The teacher knows that the first thing necessary as she steps out before a class is to get the attention of all. One of our most celebrated Sunday-school lecturers once illustrated the power of the chalk and blackboard to win attention, by taking a crayon in his hand at a Sunday-school institute and raising it toward the blackboard. The whole audience eagerly followed his hand, but he dropped it to his side, saying, "I am not going to write any thing; I only wanted to show how quickly I could concentrate your attention by raising the chalk."

Take, for instance, the lesson when the Golden Text was, "Let not your heart be troubled." The teacher might well feel that this lesson offered small opportunity for the blackboard. A teacher who believes in chalk used it in this way: She began by saying that she was going to write a word on the blackboard and she wanted to see how many could read it. She printed plainly "Good-bye." Every eye was on her, and up flew the hands. The teacher then asked how many had ever spoken that word. Of course, all had. Then, you see, how naturally could come the story of Christ having a last visit with his disciples before he was to leave them for heaven. And this was the good-bye message.

A very simple and telling picture on human life, when the lesson was on the death of an old patriarch, was simply a horizontal line with *e* at one end for *cradle*, and *g* at the other for *grave*. Then she asked different ones how old they were, and showed where they would be on the line if they could live as long as did Jacob. You see how easily it opens the way for an impressive lesson.

When the Golden Text was, "He will guide you into all truth," the teacher drew with the broadside of chalk a perpendicular mark which she called a path. Then she said, "I am going to give this path a name. Let us see if you can read it." She printed on it perpendicularly the word *Truth*. This introduced a talk on paths, danger of getting lost, and need of guides. Then all paths lead somewhere. They watched for the word as she printed *Heaven* at the end of the path.

The lesson, "And I, if I be lifted up from the earth, will draw all men unto me," was taught with a magnet. The teacher tried to draw the stove toward her, and then, comparing it with the needle which jumped toward the magnet, showed that little ones are more easily drawn. She tried to draw her lead-pencil, bringing out the lesson that because it was of different material it did not respond; so we must be like Christ to feel the drawing power.

Children have also strong imaginative powers. When we remember that a child invests an old and

broken toy with all the attributes of something new and beautiful, and can make a railroad train out of a chair, we will find that we can represent people and places by lines and dots as well as by elaborate drawings. When the lesson was on "The Last Supper," this teacher drew an oblong figure, with thirteen marks about it. The tallest mark represented the place occupied by Christ, the one very near this was John, the crooked mark, Judas, etc.

The Sunday-school teacher needs, above all, the open ear and eye, that shall find tongues and books and sermons in the tiny seeds, the way-side lilies, the twittering half-farthing sparrows; so shall they reach the climax of which Shakespeare speaks, and find "good in every thing."

Mexico—The House we Live In.

BY PROF. WM. WELLS, LL.D.

THE house we live in, here in the famous old city of Mexico, is a rare one even of its kind. It was built some three hundred years ago by the famous Franciscan monks, who finally by their sly management succeeded in owning half of the city. They would possess one block and then another, and finally they built a great wall around all their property, and within this they constructed churches, laid out gardens, and made themselves comfortable generally. And this, of course, with the money that they managed by various pretenses to wring from the pockets of the people.

But at last, in the beginning of the present century, a revolutionary spirit became rife, and a desire to be relieved from the exactions of the priests. To counteract this a conspiracy was concocted by the monks of this great monastery, but before it broke out the government became aware of it and sent a regiment of soldiers to take possession of the great estate and make these monks behave themselves. The result was that streets were cut through their vast possessions, and the principal one of these was called *Independencia*, to indicate its origin.

When the great liberator, Juarez, came into power he confiscated the whole concern in favor of the people, from whom it had virtually been stolen. It was then for sale, and the most of it was bought by Protestant missionaries as a home for their work, and the result was that our Methodist missions and some others now occupy a part of this site; and where the monks of other days led their idle and noxious lives, Protestant workers now teach the poor the truths of the genuine and pure Gospel.

One corner of this great estate has just been altered into a modern hotel, built around the large garden of the monks, and this is the house we live in in the city of the Montezumas. And aside from the corridors, that look upon a garden filled with rare and tropical plants, to me the roof is the most interesting portion. In Mexico the roofs of the houses are all flat, and the people use them as we do our yards. The roof of this establishment is so large that I take my morning walks on it, instead of going into the neighboring parks. As I look

around I see the household arrangements of the neighbors, and perceive that some keep their chickens on their roofs, others their dogs and cats, and many have their nursery and their washing lines. But our own roof is a veritable curiosity. At one end of it is a great dome covered with many colored tiles, brought perhaps from Spain centuries ago, and in this dome of the Franciscan monks is now the kitchen of our hotel, every thing being cooked up there and lowered down into the dining-room below.

But as far as I can look over the great city there is not a single chimney to be seen, for there are none. The Mexicans do not believe in fire to warm themselves. When in the orphanage of our mission, opposite, the missionaries had built a fire-place, in order to have a little fire on cold mornings and evenings, a Mexican gentleman said it would be death to the children, as fires are very unwholesome. The result is that in cold spells in the winter every body wraps up in shawls and blankets, and shivers and coughs and sneezes until it gets warm again.

But it will be asked, How do they do the cooking in the kitchen? This is mostly done with charcoal in a row of braziers, and it is a miracle how they do it all with the few arrangements which they have. A few days ago I saw a man bringing up on the roof what I supposed to be a bale of hay, but it was charcoal packed in this way, and he had doubtless carried it for miles from his cabin in the fields. It is not more than half gone yet.

The city of Mexico lies in a great valley entirely surrounded by mountains; look where you will, you see towering peaks. Some mornings I pay my respects before sunrise to the famous Popocatepetl, over 17,000 feet in height, and before the rising sun he stands out in such bold relief that it seems as if I must soon stand in his shadow. Not far from him is another, about as high, called in the language of the people the "white woman," because its summit is covered with eternal snow, and she is said to be the wife of the towering giant. Again, as I look in another direction, I see the heights of Chapultepec, so gallantly stormed by our soldiers in taking the City of Mexico in 1847.

But the most beautiful view from our roof is at sunset, when the rays of the sun strike the summits of the giant mountains and cause the everlasting snow to glisten like precious stones, and all the mountains encircling the basin of the valley, many miles in length and breadth, to assume the most varied hues. And then another phase of the panorama is the same valley from the roof of the former convent by moonlight.

It is scarcely possible to realize that we are so high. The city of Mexico, though in a valley, is nearly 8,000 feet above the level of the sea. This makes the atmosphere very pure and sparkling, the sky very blue, and the stars apparently very near and extremely bright. As I lie in bed I can see through our broad window, which is always wide open, toward morning the famous constellation of

the "Southern Cross," which, about that time, stands nearly upright. Mexico City lies only nineteen degrees north of the equator, and it would be very hot here were it not for the great altitude. But the climate is nearly the same all the year round—neither very cold nor very warm, and thus we have on our table all the tropical fruits every day—oranges, pine-apples, pomegranates, and a number of others for which we have scarcely names. Most of these for me are insipidly sweet, so I cling to oranges and pine-apples, peaches and other of our fruits not being in season.

The climate is now delightful. For over a month that we have been in the country we have not used an umbrella, and our rubber overshoes have had a long rest. In making plans for excursions we never think of counting on the caprices of the weather. It is always fine in this dry season. To-day as I write a flood of warm sunshine streams into my room, and even in midwinter the birds in the garden sing to me on my morning walk on the roof as if it were spring, and a neighbor's parrot on another roof screams at me when I call to it, and then when I say "*Bonito*," which is the Spanish for *very pretty*, the noisy bird laughs at me as if I did not pronounce it well. It seems very odd to hear all the parrots, of which there are hosts here, chattering in Spanish, and even the little children running over it like little rabbits.

The altitude seems to make every body and every thing bright and sparkling; and those who are born here get along with it very well, but many who come cannot stay long, because they are not acclimated to it. Some of the American colony need once a year or more to go to the hot lands below to get a more solid air and more pressure. And thus our missionaries are forced to leave for a while to recruit.

But to our roof again to finish the panorama. From it we can look down into the Orphanage founded by our "Woman's Foreign Missionary Society," and almost hear the singing of our favorite hymns in the Spanish tongue. We can see the roof of our Mission House, and know that below it are often collected large numbers of native converts, who are under the charge of our missionaries; and when we think of the early history of all this crowd of buildings, and see their present use, it would seem indeed as if the hand of the Lord were in it.

And all through this great city we can count from our roof the domes of edifices, almost by the score, that have been taken from the designing priests and returned to the people. And still hundreds of them as they glisten in the sunlight call from their bell-towers to the worship of false gods. But the country is getting new life and new ideas under the influence of missionary work, and were all who come here imbued with a godly spirit many other convents would be transformed as that of San Francisco.

If we are bound to forgive an enemy, we are not bound to trust him.

A Hint for Christians.

OCCASIONAL retirement, self-inquiry, meditation, and secret communion with God are absolutely essential to spiritual health. The man who neglects them is in great danger of a fall. To be always preaching, teaching, speaking, and working public works is unquestionably a sign of zeal; but it is not always a sign of zeal according to knowledge. It often leads to untoward consequences. We must take time....for sitting down and calmly looking within, and examining how matters stand between our own souls and Christ. The omission of this practice is the true account of many a backsliding which shocks the Church, and gives occasion to the world to blaspheme. Many could say in the words of the Canticles: "They made me the keeper of the vineyards; but mine own vineyard have I not kept."—*Bishop Ryle*.

Opening and Closing Services for Third Quarter of 1887.

OPENING SERVICE.

- I. SILENCE.
- II. THE DOXOLOGY.
- III. RESPONSIVE SERVICE. (The Twenty-third Psalm.)
 SUPT. The LORD is my shepherd,
 SCHOOL. I shall not want.
 SUPT. He maketh me to lie down in green pastures:
 SCHOOL. He leadeth me beside the still waters.
 SUPT. He restoreth my soul:
 SCHOOL. He leadeth me in the paths of righteousness for his name's sake.
 SUPT. Yea, though I walk through the valley of the shadow of death, I will fear no evil:
 SCHOOL. For thou art with me; thy rod and thy staff they comfort me.
 SUPT. Thou preparest a table before me in the presence of mine enemies:
 SCHOOL. Thou anointest my head with oil; my cup runneth over.
 SUPT. Surely goodness and mercy shall follow me all the days of my life;
 SCHOOL. And I will dwell in the house of the LORD forever.
- IV. SINGING.
- V. PRAYER.

LESSON SERVICE.

- I. CLASS STUDY OF THE LESSON.
- II. SINGING LESSON HYMN.
- III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.
- IV. REVIEW AND APPLICATION OF THE LESSON, by Pastor or Superintendent.
- V. THE SUPPLEMENTAL LESSON. To consist of the Beatitudes, and Sections 1 and 2 of the Fourth Chapter of Catechism Number One. (Questions 37 to 53.)
- VI. ANNOUNCEMENTS (especially of the Church service and week-evening prayer-meeting).

CLOSING SERVICE.

- I. SINGING.
- II. RESPONSIVE SENTENCES.
 SUPT. Truly my soul waiteth upon God: from him cometh my salvation.
 SCHOOL. He only is my rock and my salvation; he is my defense; I shall not be greatly moved.
 SUPT. My soul, wait thou only upon God; for my expectation is from him.
 SCHOOL. He only is my rock and my salvation; he is my defense; I shall not be moved.
- III. DISMISSAL.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

A. D. 28.]

LESSON X. TRUST IN OUR HEAVENLY FATHER.

[Sept. 4.]

Matt. 6. 24-34.

[Commit to memory verses 31-34.]



24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat,

and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature.

28 And why take ye thought for raiment? Consider

the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gen'tiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

General Statement.

In the verses preceding this lesson Christ speaks of riches, "treasures upon earth," for which many seek as the great end of existence. The Master warns his disciples that earthly gold tarnishes and may be lost, and urges them to seek instead a treasure which will never decay, and which no man can take from us: the fine gold of the kingdom, the grace of God. Vers. 19-23. Nor should his followers be divided in their aims, and with one hand seek earth, while the other is stretched upward toward heaven; for a man can have but one master, and God cannot dwell with mammon in the heart. Ver. 24. And since disciples of Christ, by the fact of their discipleship, have made their choice, let them live for God wholly, unvexed by anxieties for the body, and devote all their powers to the higher life of the spirit. Ver. 25. As an illustration, we are bidden to

look at the birds, for whom God our Father cares, and if for them, much more for us. Ver. 26. Moreover, our anxiety is of no avail; for it cannot lengthen our life nor add to its real enjoyment. Ver. 27. Moreover, if we gain all our desire, we cannot gain such robes as the flowers wear—why then should we seek for earthly splendor? Vers 28, 29. And if God cares for flowers and for birds, will he not care for us, who are his children? Ver. 30. Our Father knows what we need, and he will supply our needs, without anxiety on our part. Vers. 31, 32. Therefore let us seek for divine aims in life, and strive to be conformed to God's image, and leave God to care for our earthly wants. Never before had a teacher lifted so high a standard; and not yet, after eighteen centuries, has the Church climbed to this lofty platform of purpose.

Explanatory and Practical Notes.

Verse 24. No man can serve. Literally, "be the slave of." The service is not that of a mere employment, but one to which a man is completely devoted, as a slave owned by his master. **Two masters.** The master of our heart is whatever we love supremely. No person can devote his highest affections and consecrate all his powers to two objects opposed to each other. He can serve both only while both objects are united, or one subordinate to the other. **Hate the one, and love the other.** When the two interests diverge, the man must choose which to follow. With strong natures this decision will deepen into hate on one side, and rise into love on the other; to a different class it will simply be a decision to hold to the one and turn away from the other. **Ye cannot serve God and mammon.** You cannot devote your life to God, and at the same time devote it to worldly aims. The emphasis should be on the word "and." A man can serve God or mammon, but not God and mammon. (1) *Every soul must make its choice of life's supreme end.* Mammon is a Chaldaic word meaning riches. It stands here as the representative of worldly aims in life as distinguished from spiritual aims. This does not mean that it is sinful to have riches, or to gain riches; but to make the pursuit of riches, regardless of principle, the aim of life.

25. Therefore. "Because you have made the decision and now belong to God." **Take no thought.** Rev. Ver., "Be not anxious." The Greek words might be translated "do not worry." The word "thought" formerly carried this meaning. The precept is directed, not against thinking about bodily needs, but against worrying over them. (2) *Forethought is a duty, but undue anxiety is distrust of God.* **For your life.** The word life in these two clauses has a different meaning. In the first clause, "Take no thought for your life," it refers to the bodily life; in the second, "Is not the life," etc., it includes the higher spiritual life. **What ye shall eat.** This does not mean that we should not work for the body, nor that

we should not gain or save for material uses; but that we should make these our highest concern, and especially that we should not be unduly anxious about them. **The life more than meat.** "The life" here is the higher life, the real life of the spirit, and its needs. It is more important to possess salvation than to possess riches; better to have eternal life than temporal. (3) *In our aims in life let us choose the highest and the best.*

26. Behold. As an illustration of freedom from anxiety and of God's care. **The fowls of the air.** Rev. Ver., "the birds of heaven." Flying about over the heads of the listeners and at home alike on earth and in the sky. **They sow not.** We are not bidden to follow the birds in not sowing or reaping, for the power to do these things is one of the points in which we are so much better than they, but we are to do our best, and then trust God to supplement our efforts. **Your heavenly Father.** Not their heavenly Father, but *your*. **Feedeth them.** Supplies the food which they need and gives them the instinct to find it. **Are ye not much better.** The wisdom and love which cares for the lowest creatures will not neglect the highest, or as Matthew Henry expresses it, "He that feeds his birds will not starve his babes." (4) *Surely children can trust their Father's care.*

27. Which of you. The next reason for not being anxious is that all our anxiety is unavailing. **By taking thought.** Rev. Ver., "by being anxious." **Can add one cubit.** A measure of a foot and a half. **Unto his stature.** The word in the original is elsewhere translated "age," and such seems to be its primary meaning. "A cubit's length of life" is a poetical expression; just as Queen Elizabeth is related to have said when dying, "All my possessions for an inch of time." The thought is that anxiety concerning our life is useless, hence it should be avoided. (5) *How many of our cares are concerning matters wherein care will not avail?*

28. Thought for raiment. (6) *How much more care and anxiety are bestowed on the garments of the perishing body than on the white robes for the immortal spirit. Consider the lilies.* The lilies of Palestine are of many varieties, of varied colors, and of wonderful beauty. *How they grow.* There is a mystery in growth. No one knows the process by which soil and air are transmuted into color and fragrance. Why, then, must we understand just how our life current is to be supported?

29. Solomon. Who represented to the Jewish mind—as he does still to the Orientals—the very ideal of royal splendor, since under him the throne of Israel stood at the zenith of prosperity. **Was not arrayed like one of these.** The beauty of human works is imperfect when compared with nature; as when the flower and the fabric are looked at under the microscope; the human glory is artificial, while that of the flower is natural; and while the one is from without, the other is from within, by the laws of its own nature. (7) *True beauty is something that cannot be put on; it must grow out of the heart and character.*

30. Wherefore. An argument from less to greater. "Since God gives a glorious garb even to perishing plants, how much more will he supply the necessary wants of immortal creatures." **Grass of the field.** In the East coal is unknown, wood has long been scarce, and the little fire used for cooking is often made from dried grass and weeds. **The oven.** An earthen vessel, narrow toward the top, on the sides of which the dough is spread in thin cakes, while a fire is kindled inside. **Shall he not much more clothe you.** Our clothing in glory will come in due time, and we can wait for it; the flower wears its garb for to-day only. **O ye of little faith.** A gentle rebuke to the lack of complete trust manifested by the disciples in critical moments. (8) *Little faith is yet real faith, and it may grow to mighty faith.*

31. Therefore. He sums up the teaching on this subject in these closing verses: **Take no thought.**

HOME READINGS.

M. The Christian's trust. Matt. 6. 24-34.

Tu. Abraham's trust. Heb. 11. 8-19.

W. David's trust. 1 Sam. 17. 32-50.

Th. Elijah's trust. 1 Kings 17. 1-15.

F. Jehoshaphat's trust. 2 Chron. 20. 14-30.

S. The young Hebrew's trust. Dan. 3. 13-30.

S. The apostle's trust. 2 Tim. 1. 1-12.

GOLDEN TEXT.

Castings all your care upon him; for he careth for you. 1 Pet. 5. 7.

LESSON HYMN.

Fear not! God is thy shield,
And he thy great reward;
His might has won the field—
Thy strength is in the Lord.
Fear not! for God has heard
The cry of thy distress;
The water of his word
Thy fainting soul shall bless.
Fear not! Be not dismayed;
He, evermore, will be
With thee, to give his aid,
And he will strengthen thee.

TIME, PLACE, RULERS, CIRCUMSTANCES.

—Same as last lesson.

DOCTRINAL SUGGESTION.—Trust.

QUESTIONS FOR SENIOR STUDENTS.

1. Our Cares.

What are the cares which beset human life?

What engrossing care does the service of mammon represent?

Does Jesus mean to teach that a man cannot be rich and serve God?

What is the danger to a rich man?

How did Christ once illustrate this?

Does Jesus teach not to look after daily food and life's necessities?

What is the teaching?

How can you reconcile the prayer, "Give us this day our daily bread," with this teaching, "take no thought what ye shall eat?"

Does Jesus mean to teach, "take no thought" of any kind at all for raiment?

Rev. Ver. "be not anxious." This is the repetition of the caution, for the third time. (9) *Nothing needs more frequent warning than the tendency to worldly cares.* **Eat, drink, . . . be clothed. . .** These are placed for all the material objects that are the common objects of life.

32. The Gentiles seek. The Gentiles were the people of all other nations, as distinct from the Jews. Jesus did not mean that all Gentiles were worldly and all Jews spiritual; but he appeals to them on their own ground, for, according to the Jewish view, *they* were the people of God, and the Gentiles were of the world. The people of the world, who know nothing of God as their Father, may seek for these things, but disciples, children of God, should have nobler objects. (10) *God's people should have standards higher than those of the world.* **Your heavenly Father knoweth.** Another reason for living above the worries of life; you have a Father who knows all your needs, and will abundantly supply them.

33. Seek ye first. First in time—beginning life with God's service; first in endeavor—making life's most important aim; first in influence—letting religion dominate every department of life. **The kingdom of God.** The realm in which God rules over all our being. **His righteousness.** The standards of the gospel, a character like God and acceptable to God. **All these things.** Not riches and honor, but all these things, which an all-loving, all-wise, and all-powerful Father sees that we need. **Shall be added.** "Shall be thrown in," as matters of no consequence; "as paper and pack-thread are given when we buy spice and fruit." (Trapp.) (11) *See of what small account Christ values the things of earth.*

34. Take therefore no thought. No anxiety—repeated a fourth time. **For the morrow.** The morrow will bring its own troubles, and with them grace to meet them. Bear to-day's burden, without loading yourself additionally with to-morrow. **The evil.** All evil, whether of trouble, of toil, or of sin.

Explain the meaning.

What is the effect on human life of anxious care?

2. His Care.

What one great lesson did Jesus mean to teach by this part of his sermon?

In how many ways is God's tender care shown in the world?

What is the one condition which he asks in return? ver. 24.

What great duty does the Golden Text set forth?

How did Abraham show his absolute trust in God's faithfulness?

In what knowledge of God can we rest?

Is the teaching of the text concerning God's care a safe teaching to follow?

What Psalm of David gives utterance to the same thought?

Practical Teachings.

Man is not broad enough to divide his affections and service between two.

Worldliness must be banished as a principle of action.

God's care is sufficient for every thing we need: for food, for rest, for clothing, for joy, for comfort, for peace.

And God knows all our need.

While all he asks is, **SEEK righteousness FIRST.**

Hints for Home Study.

1. The verses of this lesson should all be committed to memory.

2. The things that God does should be written down; thus: He feeds the fowls, he gives physical growth, he paints the lily, etc. There are at least seven.

3. The things that men do should be written down; thus: They serve mammon, they try to serve God at the same time, they worry about food, etc. There are at least seven.

4. Find from Scripture five instances where God cared for men in the matter of food or of drink or of clothing.

5. Review all the lessons so far on the Sermon on the Mount, and see how they differ from each other.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Our Cares.

What service does Jesus say is impossible?

What masters are irreconcilable?

About what are we forbidden to be care-burdened?
What question about relative values teaches trustfulness?

How much can one increase his stature by care-taking?

Who are chiefly concerned about food and clothing?

What should be the principal object of pursuit in life?

In what does this kingdom consist? Rom. 14. 17.

What blessing will come with this search?

How much ought we to be burdened about to-morrow?

Who will take care of to-morrow?

Of what does every day bring its own portion?

2. His Care.

What example of God's care forbids anxiety about food?

What beauty of dress surpasses that of Solomon?

Whence do the lilies get their beauty?

Of what is God's care for flowers a pledge?

Why should we be free from anxious care-taking?

How much of our care may we cast on God? Golden text.

Teachings of the Lesson.

Where in this lesson may we learn—

1. The service which God requires?

2. The care-taking which God forbids?

3. The trust which God demands?

Hints for Home Study.

To what animals does Solomon send us to learn lessons of duty? How many times does Jesus speak of his disciples as those "of little faith?"

QUESTIONS FOR YOUNGER SCHOLARS.

What did Jesus say was impossible for us to do? **Serve two masters.**

Whom should we choose to serve? **The Lord of heaven and earth.**

What do many choose? **The god of the world, riches.**

What do some try to do? **Serve both.**

What are their lives? **Miserable and unhappy.**

What does Jesus tell us? **Not to be anxious about things to eat or drink or wear.**

What will he supply? **All our real wants.**

Whom does he care for and feed? **The birds of the air.**

What does he clothe in lovely dress? **The lilies of the field.**

What does he want us to do? **To trust him to feed and clothe us.** (Repeat the Golden Text.)

What is his command? **Seek first the kingdom of God.**

What is the kingdom of God? **The kingdom of spiritual things, love, faith, patience, unselfishness.**

What does he want us to be anxious for? **A pure heart and life.**

What will he give if we seek these? **All other things.**

Words with Little People.

God will give you the riches of heaven, inexhaustible, everlasting. Mammon will give you the riches of earth, perishable, unsatisfying. Which will you choose?

THE LESSON CATECHISM.

[For the entire school.]

1. What does Christ say concerning religion and the world? **"Ye cannot serve God and mammon."**

2. What does he command us about what we shall eat and drink and wear? **Not to be anxious.**

3. How does the Golden Text tell us to escape anxiety about our life? **"Casting all," etc.**

4. What does Christ command as the first object of life? **"Seek ye first the kingdom of God."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Life of Trust.

I. ITS NECESSITY.

1. *No man can serve two masters.* v. 24.

"How long halt....two opinions?" 1 Kings 18. 21.

2. *Ye cannot serve God and mammon.* v. 24.

"Prepare your hearts unto the Lord." 1 Sam. 7. 3.

II. ITS SUBJECTS.

1. *What ye shall eat.* v. 24.

"Having food and raiment....content." 1 Tim. 6. 8.

2. *What ye shall put on.* v. 24.

"Casting all your care upon him." 1 Pet. 5. 7.

III. ITS MOTIVES.

1. *Is not the life more than meat?* v. 25.

"But one thing is needful." Luke 10. 41, 42.

2. *The fowls....Are ye not much better?* v. 26.

"Who provideth for the raven?" Job 38. 41.

3. *Which of you... can add one cubit?* v. 27.

"They are disquieted in vain." Psa. 39. 6.

4. *Your heavenly Father knoweth.* v. 32.

"No good thing will he withhold." Psa. 84. 11.

IV. ITS DUTY.

1. *Seek ye first the kingdom of God.* v. 33.

"To me to live is Christ." Phil. 1. 21.

2. *And his righteousness.* v. 33.

"Righteousness and peace and joy." Rom. 14. 17.

V. ITS REWARD.

All these shall be added. v. 33.

"Godliness is profitable." 1 Tim. 4. 8.

THOUGHTS FOR YOUNG PEOPLE.

Aims in Life.

1. Every person has some object which is his aim, and for which he sacrifices every other object. It may be pleasure, or gain, or power, or knowledge, or the service of God. Whatever it be, that object is his master. v. 24.

2. He who would be successful must have but one purpose in life—not one aim to-day and another to-morrow. Choose your aim, and hold fast to it. v. 24.

3. There is but one object worthy of our search as the supreme purpose; and that is not food, nor drink, nor clothing, nor riches; it is "the life," the kingdom of God in us. v. 25, 33.

4. Having chosen as our aim God's service, we can well afford to trust in God for the commoner things of life. We may work for a support and for money, but let us not be anxious about them. God will take care of us if we are his. v. 26-31.

5. The great difference between the man of God and the worldly man is, that the man of God is lifted above anxiety for the world, and lives in an atmosphere of trust. v. 32.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

In the Bible belonging to an earnest Christian woman, after her death, was found written upon the fly-leaf, "Live for the immortal things." That may be considered the motto of this lesson....What is "the life" which is named in this lesson?...What is meant by "Take no thought?"....Here are some reasons why the Christian should not be anxious about earthly cares. 1. They are inconsistent with his profession. v. 24. 2. They are trivial. v. 25. 3. They are unnecessary. v. 26. 4. They are useless. v. 27. 5. They are unworthy of a disciple. vs. 28-32. 6. They are unbelieving. vs. 32, 33....Why should we seek God's king-

dom first?... How may we seek it first?... How can we be relieved of worldly cares? see 1 Pet. 5. 7 ... A minister saw a shelf of scientific books in the office of a coal-dealer. He said, "Do you read these books?" "Yes," answered the man; "and much of my real life is occupied with them. I sell coal to get bread and butter, but I don't try to live on coal."

References. FREEMAN'S HAND BOOK: Ver. 30: Grass for fuel, 646.

Songs from the Epworth Hymnal.

22. All unseen the Master walketh.
38. Give praise to God.
42. When all thy mercies.
43. The Lord's my Shepherd.
44. Praise for his greatness.
45. The Lord will provide.
152. All for Thee.
153. Precious promise.
160. Precious name.
176. All the way.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The bridge should be drawn with white chalk, the water with blue, and the words with bright red and yellow. Touch up the ground with a little green. The superintendent reviews the lesson from the stand, and says, when he refers to the blackboard, "See this bridge. It represents strength and durability. No one need be afraid to trust himself on it. Here is a road. What is its name? *Faith*. It is named faith because it leads to the bridge, and because the bridge is known as [points] *God's care*. What river does it span?" *Man's anxiety*. "Yes, that is a river that we all think of crossing, and borrow much trouble worrying over how it will be accomplished, when if we took the faith-road it would lead to a never-failing crossing—the bridge of God's care. You can travel this road in peace, trusting in your heavenly Father. Why?" [All repeat] "Casting all your care on him, for he careth for you."

Primary and Intermediate.

BY M. V. M.

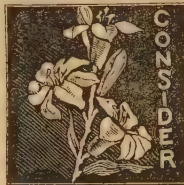
LESSON THOUGHT. Our Father's care.

INTRODUCTORY. Talk about the church on the hill-side; Jesus, the preacher, sitting on the green grass with flowers and trees and singing birds all around him. Make a mental picture to attract the eye and win the heart of the child. Have a bunch of pretty grasses on the table, some bright flowers, and a bird's nest. They can be made to help here in winning the attention

to what Jesus said about these very things, and will be helpful still further on.

Divide the board into two equal parts. On one side print in large letters, "God;" on the other, "mammon." Teach that we all are servants, and must serve either the King of heaven, God, or the king of this earth, mammon, which means riches. Print above these names "Ye cannot serve," and between the two print "and." Read first verse of lesson from the Bible, and show that Jesus wants us to learn that we cannot be on both sides; we must choose one Master. Let us see what these different masters will give us.

Print on God's side "No Worry," "No Fear." Call upon a little girl to rise. Ask questions, as—"Who made you, Nellie?" "Have you a papa and a mamma?" "What do they give you?" Bring out the thought, by question and answer, of a loving earthly father who loves to supply the needs of his child, and who would feel pained to have his child worry and fret lest she might not have enough to eat and wear. Teach that this is a picture of the heavenly Father, who wants his children, big and little, to trust him for what they need.



Show the grasses. Talk about them, calling attention to their perfection. In like manner, talk about the flowers, their beauty etc. Show the bird's nest. Who made this? Interest children in the family which has been living in it. Talk about their food, their dress, their way of life. Teach

that God is the Father of the birds and flowers and grasses, and that if he clothes and feeds them he surely will not forget his children, who have something which the birds and flowers have not—souls, which will live forever. Print on mammon's side "Worry," "Anxious Care." Teach that whoever tries to have more fine things and fine clothes than other folks is serving mammon. Print on God's side "Seek God," "Do Right;" and on mammon's side "Seek Self," "Do Wrong."

Impress the lesson that, to please God, we must put his work, his word, his kingdom, ahead of other things, and then we may safely trust him to give us all that we need. God wants his children to work, but not to worry. The birds and flowers do what they were made to do, and God takes care of them. Let us do what we were made to do, obey and serve God, and he will take care of us too.

Lesson Word Pictures.

Here is a man who has been trying to do business under two signs above the same door. One grows dimmer and dimmer. The letters of the other sharpen continually. The brighter sign says, "M-A-M-M-O-N," the fading, "G-O-D." Is it any wonder? Was the man on his knees this morning? He suffered mammon to drive him prayerless to his work: he comes back and goes prayerless to bed. No time in the morning, too tired at night. Is he at church on Sunday? "Time to rest, now," says mammon; "stay at home." Is it any wonder that God's name on the sign is steadily dimming each day? There is also a little business-trick that is played. A defect in the goods sold is concealed. A poor debtor is cruelly crowded. Each time of deceit or injustice, that name "mammon" is more and more vivid, and "God" fades all away. "Ye cannot serve God and mammon." It would seem, while the slave bends greedily over his desk or counter, as if his task-master, mammon, leered over his shoulder and wound new fetters about him. The slave's

poor neighbor, Trust-in-God, is in no such bondage. Does he need food? He looks up to the birds singing amid the trees. They own no fields. They have no stocks. They pile no sheaves of grain in the barns. They have had their breakfast notwithstanding. Trust-in-God looks higher than the branches of the trees. He sees a great loving hand reaching down from the sky. It sprinkles the earth with seed, and the birds fly down. "I will do my duty, in God's strength, and look to my heavenly Father for food," says Trust-in-God. His clothes are thin. The wind pierces him through those rents in his armor. He looks abroad upon the fields. The white lilies are there. They have no loom in which to weave their drapery of snow. They

have only stood up and taken day by day the rain and the sunshine God has sent them. He has clothed the lilies with loveliness. Trust-in-God thinks of Solomon, of his purple robes, of his golden diadem. The beauty of the lily is greater than the glory of the king. He looks upon the grass of the field. "Only for a day!" he thinks. It will be flame to-morrow, leaping skyward, and gone forever, and yet God clothes it with what grace of form and paints it with what emerald beauty! "If I do my daily duty, in his strength, will he not care for my need?" Trust-in-God murmurs.

He says this to-day, looking across the strip of field before him, green with the grass, white-fringed with the lilies, and trusts God for the morrow.

A. D. 28.]

LESSON XI. GOLDEN PRECEPTS.

[Sept. 11.]

Matt. 7. 1-12. [Commit to memory verses 7-11.]



1 Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye: and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither

cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

General statement.

In the Sermon on the Mount, there are two underlying principles out of which grow all its precepts. One principle is that God is our Father, the other, that men are our brothers. Every-where these two great facts are assumed, and the commands of the discourse are based upon them. All men are our brothers, hence we should cherish a brotherly regard, and hold a gentle, lenient view of their characters. We should scrutinize our own faults with greater severity than those of others, and seek for that clearness of moral and spiritual vision which casts out our own sin, and thereby is able to extend a helping hand to our fellow-sinners. vs. 1-5. Yet in our judgments of others we must be

discriminating and not blind; we should not give divine truths to those who will despise them. v. 6. God is our Father, loving us with more than a Father's love, and as a Father always ready to hear and answer our prayers. As a loving father would not cheat his hungry son by giving him a stone for a loaf of bread, nor harm him by giving him for food a poisonous snake instead of a fish; so God will never refuse to answer our prayer, but will give unto us the best things which we are capable of receiving. vs. 7-11. Therefore, being the children of God, we should be like our heavenly Father, and give to men in the same spirit in which we would receive from men. v. 12.

Explanatory and Practical Notes.

Verse 1. Judge not. The word in the original is expressive of a judgment that is irrevocably fixed, a settled conclusion. The precept does not forbid opinions, but refers to hasty and uncharitable judgments upon the character of others. **That ye be not judged.** Neither by your fellow-man nor by God, to whom every man must give account for his unjust judgment upon others. (1) *God holds us responsible for every thought as well as for every act.*

2. Ye shall be judged. He who is kind in his estimates of others will be kindly judged by others; and he who is harsh will receive severity. It does not mean that if we judge others unjustly God will judge us in the same way, though he who is uncharitable and censorious will have to answer for it hereafter. **With what measure.** As Haman was hanged upon the gallows which he had made for Mordecai. See also the story of Adoni-bezek. Judg. 1. 7.

3. Beholdest thou. The verb means "to stare at," as in a close inspection. **The mote.** Literally, "a speck of chaff;" figuratively, a little fault. **The beam.** Figuratively, some great fault. In reality, the particle of dust which would scarcely be seen in the eye of another, becomes a "beam," blinding the vision in our own eye. But in ordinary life, people can readily see the minute defects in others, while they are unconscious of fatal errors in themselves. (2) *Those who judge others most severely are apt to judge themselves most leniently.*

4. How wilt thou say. As often the unkind judgment is concealed under the cloak of friendship. *Let me pull out the mote.* Whether it be the act of a friend or of an enemy to remind another of his faults depends entirely upon the spirit in which the information is given. **A beam is in thine own eye.** Not that only the perfect man should offer a criticism to his brother-man, but that we should watch ourselves as well as our neighbors. (3) *O for the gift to see ourselves, not as others see us, but as we ourselves see others!*

5. Thou hypocrite. A term justly applied to the one who is more zealous to reform others than himself. **First cast out the beam.** The man who can help the brother man to reform must first reform himself. First, because to every man the purity of his own character is of the highest importance; and secondly, because only he who has conquered the evil of his own heart and life knows how to encourage another one to overcome it. **Then shalt thou see clearly.** In matters of character and of religion, clearness of vision can come only from purity of heart. **To cast out the mote.** To correct the faults of others is the most delicate of all duties, and the one which requires the clearest moral vision. (4) *Let us be on our guard against self-conceit, against self-partiality, against censoriousness.* (5) *Let us be delicate in our dealing with the sins of others.*

6. Give not. After the exhortation to gentleness in judgments, and the warning against censoriousness,

comes the necessary precept on the other side. Our gentleness must not degenerate into laxity, and we must exercise a just discrimination. **That which is holy.** Originally, that which is offered in sacrifice, and thus consecrated to God; hence all sacred things or truths. **Unto the dogs.** Dogs are among the vilest creatures in the East, roaming through the streets in packs, wild and ownerless, feeding upon refuse; hence taken as an emblem of all that is low and depraved.

Pearls. Fit type of gospel truth, in its beauty and preciousness. **Before swine.** Do not give the higher truths of the gospel to men who are too low to appreciate them. Use discrimination in imparting divine things. Preach the law before the gospel; repentance before the higher Christian life. **Trample them under their feet.** Swine do not know the value of pearls, and ungodly men have no understanding of spiritual truth. The swine nature must be removed, and a new heart implanted, before the lascivious, the passionate, and the intemperate can even comprehend the deeper truths of the gospel. **Turn again and rend you.** There are natures so brutal as to render angry response for gentle suggestion, and to meet the gospel with persecution. (6) *Do not waste arguments upon ungodly men.*

7. Ask, and it shall be given. The Saviour now shows upon what terms we may enter the kingdom of heaven. The sole condition is to ask in God's appointed way. **Ask. . . seek. . . knock.** Three words that represent a desire of increasing intensity. They imply, 1. A consciousness of spiritual need. 2. A longing to have the need supplied. 3. A recognition of the divine abundance and the divine willingness. 4. Earnest seeking after God's blessings. **It shall be given.** God answers prayer, though the answer may not always come in the manner sought and expected. Yet, if God deny us the specific thing for which we ask, he will give us something better. "A child asks for a white powder, thinking it to be sugar, when in reality it is poison. The parent refuses the poison, and gives real sugar instead. So does God with us."—*Peloubet*.

8. Every one that asketh receiveth. In every department of life success is conditioned upon endeavor. And in spiritual things, the success is sure to reward the seeking, while in the worldly life men may strive and fail. (7) *When we seek in the way of God's will, we cannot fail.*

HOME READINGS.

- M.* The law of love. Matt. 7. 1-14.
Tu. Judging others. Rom. 2. 1-16.
W. Judged by the Lord. Rom. 14. 1-12.
Th. The judgment of man. 1 Cor. 4. 1-16.
F. The law of liberty. James 2. 1-13.
S. The privilege of prayer. John 16. 23-33.
S. The way of salvation. Isa. 55. 1-10.

GOLDEN TEXT.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them. Matt. 7. 12.

LESSON HYMN.

Saviour, teach me, day by day,
 Love's sweet lesson to obey;
 Sweeter lesson cannot be—
 Loving him who first loved me.
 With a child-like heart of love,
 At thy bidding may I move;
 Prompt to serve and follow thee,
 Loving him who first loved me.
 Teach me all thy steps to trace,
 Strong to follow in thy grace,
 Learning how to love from thee,
 Loving him who first loved me.

TIME, PLACE, RULERS, CIRCUMSTANCES.

—The same as in last lesson.

DOCTRINAL SUGGESTION.—Christian living.

QUESTIONS FOR SENIOR STUDENTS.

1. Our Brother.

What is the subject which is discussed in these verses?

By what other name did Christ call our brother in one of his parables?

If we, willing to justify ourselves, should say, Who is my brother? what would his answer be?

9. What man is there. Throughout the sermon on the mount we are continually reminded that God is our Father, a revelation which the Gospel brought to the world. **Ask bread, will he give him a stone.** That is, give him a deceptive answer. The bread in the East is somewhat like a smooth flat stone in appearance. (8) *Sometimes men seek for stones, supposing them to be bread, as when they strive for riches, as if gold could feed the soul.*

10. Or if he ask a fish, . . . a serpent. Something poisonous, when food was asked for. (9) *Shall God give us the pleasure which will sting us, when we ask for it? When in our blindness we ask for a stone, God mercifully denies our prayers, and gives us bread; when we ask for a snake, he bestows upon us food.*

11. If ye then, being evil. This is not a rebuke for sinfulness, but only a comparison of our human character with the infinite purity of God, before which man at his best is only evil. (10) *The taunt of sin lurks in the best of men and the holiest of relationships. Know how to give good gifts.* It may be assumed that a parent will love his child, and will gladly bestow upon him all good gifts. **How much more shall your Father.** From the earthly relation we can reason up to the heavenly, from our imperfect love, up to the complete love of God. As much more may we expect God to give, as God's power outruns man's, God's wisdom surpasses human knowledge, and God's love is greater than that of our earthly father. **Give good things.** That expresses the only limitation in the answers to our prayers. God will only bestow what his infinite wisdom knows are "good things." (11) *How safe are we in God's omnipotence and love.*

12. Therefore. Because God is so gracious his children should be generous. **Whatever ye would.** This does not mean that we should expect of others what we are willing to give them, but that what we desire of others, we are to bestow upon others. **Do ye even.** **20. Not to do the same things** which we desire of others, but *like things*, guided in our conduct by the spirit of love; a principle which in a limited meaning may be found floating in heathen ethics, but was never vitalized and emphasized until declared by Christ.

What great duty does the Golden Text teach?

In Peter's ladder of Christian character (2 Pet. 1) there are eight rounds; which one of these is brotherly kindness?

In what relation does it stand to holy charity?

Where does our duty to our brother begin?

2. Our Father.

What relation between our Father and us is suggested by these verses?

What characteristics of the father's heart is our heavenly Father said to have in much greater power?

Ask what? Seek what? Knock where?

How can you reconcile this precept with the last lesson?

Is it possible for a man to remove his own sins? ver. 5.

What should be a man's chief desire concerning his brother?

Is there any connection in thought between these three:

{ A man cannot cast the beam from his own eye.
 He ought to want to see clearly so as to help his brother.
 Ask—seek—knock.

How can ver. 12 be truly said to be "the law and the prophets?"

Practical Teachings.

How easy it is to judge another!

How hard it is to escape condemnation ourselves!

Was ever a more liberal promise? Ask—seek—knock. Have you done it?

Would you have good neighbors? Be a good neighbor. Good friends? Be a good friend. And so on through all the list of human wants.

Hints for Home Study.

1. The Outline to this lesson is given as, 1. Our Brother; 2. Our Father. Which verses belong to (1), which to (2)?

2. Study the meaning of the following: "Metē;"

"mote;" "beam;" "hypocrite;" "dogs;" "pearls;" "swine."

3. When you understand all the allusions, and strange use of words, then read, and read, and read this lesson till you can study it without the book as well as with it.

4. You are in an advanced class. Teach this lesson to the younger children in your home, or help them study it.

5. Carry it so in your mind that as you go along the street, and here and there, you will think out Practical Teachings. And, whenever you get home, write down what you have thought.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Our Brother.

What fear should keep us from judging others?

By what standard will we be judged?

What should caution us against dwelling on small faults in others?

What often hinders us from helping others to get rid of faults?

What is our first duty in such a case?

To what use are we forbidden to put that which is holy?

What warning is given against misuse of pearls?

What reason is assigned for the warning?

What command with regard to prayer is given.

What promise encourages obedience?

What illustration from a father's love?

2. Our Father.

Beyond whose love does that of our Father go?

What will he give to such as ask?

What "good things" has HE promised? Luke 11. 13.

What rule of conduct toward our brother does Jesus give us?

Where is this teaching earliest found?

In what one word is the law fulfilled? Gal. 5. 14.

Teachings of the Lesson.

Where in this lesson are we taught—1. That we should be charitable toward others' faults? 2. That we should be earnest in our prayers? 3. That the Holy Spirit is the best gift we can receive?

Hints for Home Study.

Find other passages in the Scripture which forbid human judgment. Find other instruction by the Saviour as to the duty of being importunate in prayer.

QUESTIONS FOR YOUNGER SCHOLARS.

What are we forbidden to do? To judge others hastily or unjustly.

Who only can judge fairly? Christ, the divine Judge.

How will Christ judge us? As we have judged others.

How must we think of others? In a kind and forgiving spirit.

What must we remember? Our own sins and faults.

What do children expect when they ask their parents for things? To be heard and answered.

What does Jesus tell us to believe when we pray to our heavenly Father? That he hears and answers us.

Why? Because he has promised to hear and answer.

What will he give us? Better things than our earthly parents.

What must we believe if he does not give us what we ask? That we have not asked for the best things.

Why must we trust him to give us what is best? Because he is all-wise, all-loving, and all-powerful.

What Golden Rule has God given us to live by? (Repeat the Golden Text.)

How can we keep it? With Jesus's help.

Is it right to forget it or to break it, when Jesus tells us to keep it?

Words with Little People.

Questions for me—

Do I judge others as I would have them judge me?

Do I keep the Golden Rule—at home, in school?

Do I truly believe that God hears and answers my prayers?

Do I trust him when he does not give me what I want?

For we must all stand before the judgment seat of Christ.

THE LESSON CATECHISM.

[For the entire school.]

1. What does Christ command concerning our judgments of others? "Judge not, that ye be not judged."

2. What is his precept concerning prayer? "Ask, and it shall be given you."

3. How will our heavenly Father answer our prayer? He will give us good things.

4. What rule is given in the Golden Text with regard to our dealings with others?

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Laws of the Christian Life.

I. THE LAW OF CHARITY.

Judge not, that ye be not judged. v. 1.

"Judge another....condemnest thyself." Rom. 2. 1.

"Judge another man's servant." Rom. 14. 4.

II. THE LAW OF IMPARTIALITY.

Cast out the beam....thine own eye. v. 5.

"Create in me a clean heart." Psa. 51. 10. 13.

"Judge yourselves....not be judged." 1 Cor. 11. 31.

III. THE LAW OF HUMAN BROTHERHOOD.

Out of thy brother's eye. v. 5.

"Who is my neighbor?" Luke 10. 29, 37.

"Loveth his brother....in the light." 1 John 12. 10.

IV. THE LAW OF DISCERNMENT.

Neither cast pearls....before swine. v. 6.

"Speak not in the ears of a fool." Prov. 23. 9.

"Reprove not a scorner." Prov. 9. 7. 8.

V. THE LAW OF SUPPLICATION.

Ask, and it shall be given you. v. 7.

"Seek me early....find me." Prov. 8. 17.

"Ask....believing ye shall receive." Matt. 21. 22.

VI. THE LAW OF DIVINE FATHERHOOD.

Your Father which is in heaven. v. 11.

"Followers of God, as dear children." Eph. 5. 1.

"Children of the Highest." Luke 6. 35.

VII. THE LAW OF LOVE.

Whosoever ye would....do ye. v. 12.

"Fulfilled in one word....love." Gal. 5. 14.

"Love is the fulfilling of the law." Rom. 13. 10.

THOUGHTS FOR YOUNG PEOPLE.

Our Duties.

1. Let us remember that our fellow-men are our brothers, to be looked at with love and not with unkindness; to be judged mercifully, not severely. v. 1. 8.

2. Let us look at our own faults and try to correct them before we look too sharply on the faults of others. He who has wrestled with evil in himself can do good to other men. v. 2. 5.

3. Let us be careful in our dealings with the wicked, lest we receive more harm to ourselves than we do them good. v. 6.

4. Let us remember that God is our Father, and that he is always ready to hear our prayers and to answer them. v. 7. 11.

5. Let us try to do to others as we would choose to have them do to us; doing not as we are done by, but as we would be done by. v. 12.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Explain "judge not," "mote and beam," "pearls before swine," "bread and stone," "fish and serpent," etc.... I. Our estimates of others. v. 1-6. II. Our privilege with God. v. 7-11. III. Our duty toward men. v. 12.... Teachings concerning God. 1. He is the only Judge. 2. He is the hearer of prayer. 3. He is the loving Father. 4. He is the bountiful giver.... Notice in the Analytical and Biblical Outline seven laws of the Christian life contained in this lesson.... Show how children are apt to be unkind in their judgments.... The lesson warns against; 1. Unkindness. 2. Self-conceit. 3. Hypocrisy. 4. Thoughtlessness (v. 6). 5. Unbelief. 6. Selfishness.... Two illustrations from a quaint old commentator, John Trapp. Men are more apt to use spectacles than looking-glasses; spectacles to behold other men's faults than looking-glasses to behold their own.... Aediles (or chamberlains) among the Romans had ever their doors standing open for all that had occasion of request or complaint to have free access to them. God's mercy-doors are wide open to the prayers of his faithful people.

References. FREEMAN. Ver. 9: Bread resembling stones, 647.

Songs from the Epworth Hymnal.

- 156. Guide me, O thou great Jehovah.
- 144. The Christian's hiding place.
- 142. Tell it to Jesus.
- 126. Showers of blessing.
- 120. Come to the fountain.
- 110. Blest are the hungry.
- 100. Everlasting Love.
- 47. There's a wideness in God's mercy.
- 40. God is love.
- 39. How good thou art to me.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. This diagram illustrates the Golden Rule applied to fault-finding in an uncharitable manner. The superintendent asks, Did any one of you ever see a mole? If so, what are its peculiarities? [It is blind; it works mischief beneath the surface of the ground; it raises a little mound of earth called a mole hill, etc.] Compare the mole hill with a mountain. This is a simple illustration of the blindness of a selfish person to his own faults, and shows how he magnifies the faults of others until they appear mountain high. Conclude the platform talk by having the school all repeat the

sentence, "Love thy neighbor as thyself." Let us look for the good, and condemn the bad.

ASK	POSITIVE PROMISES.	AND YOU	RECEIVE.
SEEK			FIND.
KNOCK	SHALL		ENTER.

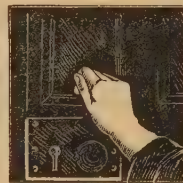
Primary and Intermediate.

LESSON THOUGHT. The Law of Love.

Show something made of gold, and something made of brass or copper. Talk about the two metals: tell why one is so much more precious than the other, because it is pure, beautiful, lasting. Tell that in this lesson we have more of the words of Jesus: that they are all like gold for their beauty and purity. One of the verses is called the "Golden Rule." See how many children know it. Give a little time to drilling upon it. Tell that many people follow another rule, like this: "Do to others as they do to you." Print in large letters, "Love of self:" opposite, "Law of Love."

How many laws does this make? How many masters does Jesus say there are? Yes, two; God and mammon. Can we serve both? No, we must choose which we will serve. Can we be ruled by both laws? No, we must choose the law of self or the law of love—the rule of Satan or the rule of Jesus.

THE LAW OF SELF.



Make a large heart on the board. Inside it print in very distinct letters, "Self." Surround the word, quite filling up the heart, with light clouds. Get children to help tell what a child will do who is ruled by this law. He comes to Sunday-school. A little boy wants him to move along. He says, "No, this is my seat." Teacher asks all the children to say the commandments after her, or to help sing. He turns his head away and looks out of the window. He says, "I don't want to." A little boy hits him with his elbow. He hits back, and soon all the boys near him are looking on instead of giving attention to the lesson. Does this little boy have a happy time? No, there are clouds around him most of the time, for he is ruled by a hard master—self.

THE LAW OF LOVE.

Make another heart. Print "Love" inside. Tell how a child will act who is ruled by this law. Call for Golden Text again, and show how obedience to this would have made the selfish boy act differently.

Teach that no one can obey this rule who does not get help from Jesus. The heart full of self is the heart we all have by nature. A heart of love is only found where Jesus is. In this lesson Jesus teaches us how to get the heart of love. Read verses 7 and 8, and teach that a loving, unselfish heart is what the Lord loves to give his children even more than an earthly parent loves to give gifts to his dear child.

Teach that in heaven every thing is love; that earth would be like heaven if every one obeyed the law of love, and only those can live with the God of love in heaven who obey the law of love on earth.

Lesson Word-Pictures.

It is the old scene of judgment. On his cushion sits cross-legged the dignified judge. Near him are the accuser and accused side by side. The man to be tried is pitiful with his disheveled hair and garb of mourning.

The witnesses are present to tell every thing. The secretaries of the trial have come to record every thing. Be careful, O judge, in your verdict! There is a Higher, who can right the wrong, and will give righteous judgment. Beware, lest you come before his judgment-seat. Every body beware, who may sit upon the case of another's deserts! Are you trying your brother to-day? You are looking into his eyes. "Faulty, faulty!" you say. A speck of trouble there! A flaw, a little mote! So damaging and disgraceful! Such a bad eye! Instead, though, of a mote in that vision, would you see a beam somewhere else? Look in the glass.

Dogs, dogs, dogs, everywhere. Eastern dogs, neglected, gaunt, dirty, hungry, fighting, wolfish! Who would hurl a holy treasure among the pack? It is the abomination of the Jews that I see now, the pigs—greedy, grasping, unclean! Who would cast pearls, clear and shining, into the filth beneath their feet, the light of all their beauty to be quickly trampled out, and the pearls buried in the mire? . . . It is a suppliant now, holding out his hand. It is a seeker bending down and hunting in field and highway. It is an applicant at a door, knocking for admittance. The begging hand is filled. The seeker brings back the lost pearl.

Before that knock the door flies open. It is a child now looking up into his Father's face and pleading for bread, asking for fish. Does the parent drop a hard stone, a cold, slimy snake, into the upheld palm? And now a great crowd, a numberless multitude, hungry, naked, bruised by sorrow, scorched by temptation, with arms outstretched, are looking up to the heavenly Father, and will he turn away? . . .

It is a delightful scene that is hidden under the precept in the Golden Rule. Would not one have a neighbor generous to him? He himself carries bread to the hungry orphans near his home. Would he not have his townsmen courteous in language? He himself goes out to show the manners of the Sermon on the Mount. Would he not have the business circle about him just in its dealings? He himself never calls the poor cloth good, never keeps back a penny due another, and never presses unkindly his claims. He has often wished he could have preached the Truth as his life-work, and taught the substance of the Holy Law and the prophets. He daily unconsciously gives it all, for the Golden Rule has been transmuted into a shining life.

A. D. 28.]

LESSON XII. SOLEMN WARNINGS.

[Sept. 18.]

Matt. 7. 13-29.

[Commit to memory verses 13, 14.]



13 Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have we cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as one having authority, and not as the scribes.

General Statement.

In the closing application of the Sermon on the Mount we find four beacons set up upon dangerous rocks upon which characters are often wrecked! First, we read a warning against following the multitude in evil, and we learn that it is safer to be with "the remnant" than with the majority, for the broad road is that of the world, and the narrow way is that of the kingdom, vs. 13, 14. Secondly, we are warned against false teachers, themselves misled and misleading others. Such there have been in every age, and will be to the end. But the true disciple has a test which will not fail to discern the true and unmask the false: the test of "fruits," or the results of the teaching in the lives of the teacher and his followers. Out of the evil heart good fruit cannot come, nor can the good heart

bring forth evil. vs. 15-20. The third warning is against false professors, who utter loyal words, and perhaps perform distinguished services to the gospel, yet in heart have no fellowship with Christ, and in life are disobedient to his commands. However high may be their standing on earth, in the light of the judgment they shall meet with eternal condemnation. vs. 21-23. The last warning is against those who hear Christ's words but do not heed them. These build their character on the shifting sand of a weak purpose, and in the surge of temptation they sink. Against these we be hold the heedful hearer, who puts in practice God's message and builds on the rock. His edifice endures the storms of time, and receives its reward in eternity.

Explanatory and Practical Notes.

Ver. 13. Enter ye in. The address is to all who would be disciples of Christ. **The strait gate.** Rev. Ver., "narrow gate." Not "straight," but a word meaning *close* or *narrow*, as "The Straits of Gibraltar." Some think that the special reference is to a small portal in the side of the large gate of an Oriental city, through which people could enter after nightfall, when

the main entrance was closed. (1) *There is but one way into the kingdom of God, and that is a self-denying one.* **Wide is the gate.** Meaning that it is easy to be a sinner, or a man of the world, for in that road one has but to follow his own impulses. **Leadeth to destruction.** The end of all sin is death, however pleasant may be its beginning. **Many there be.** The majority of

people in Christ's time and in our time are not followers of God, but are living for self, for pleasure, and for sin. (2) *It is a mistake to say that "the voice of the people is the voice of God."*

14. Because. The reason so many are found in the ways of sin is that the way of righteousness is hard and constraining to the natural man. (3) *Nobody would choose to be lost if it were just as easy to be saved. Strait is the gate.* Rev. Ver., "because narrow is the gate and straitened the way." This is the case, not because God would have it hard for men to be saved, but because men are evil and prone to evil. If men were in the true spiritual and moral state, the requirements of the Gospel would not be hard, nor would the gate be narrow. *Few there be that find it.* Yet all and it who sincerely look for it. (4) *None who seek after God fail to find him.*

15. Beware of false prophets. On seeking for the strait gate and the narrow way, the disciples would be in danger of being misled by false guides; hence the need of this warning. "False prophets" here refers not only to those who predicted future events, but to all who professed to teach religious truth by divine inspiration. In our time it includes those who substitute their own opinions or impressions for the teaching of Scripture, and especially those who claim to be the "mediums" of departed spirits. *Come to you.* They come to disciples rather than go to sinners, for it is a characteristic of all false teaching that it seeks to pervert disciples, instead of seeking to convert sinners. *In sheep's clothing.* Perhaps in allusion to the well-known prophetic garb of sheepskin, but more likely a reference to the pretense of meekness and sanctity. *Ravening wolves.* Their natures are selfish, while their appearance is saintly.

16. Know them by their fruits. This means, 1.) Their fruit in their own personal character. 2.) Their fruit in the results of their teaching as shown in the lives of their followers. Tom Paine's life is the best antidote to his infidelity, and the conduct of spiritualists and free-thinkers is a sufficient commentary on their doctrines. *Grapes of thorns.* From the fruit we can reason back to the root. The sharp thorn shows a thorn-bush, the luscious grape proves the vine. So the morals of Christianity prove a divine origin, and the deeds of infidels point to Satan as their source.

17. Every good tree. As a rule, a good man will exert a good influence. He may make mistakes from erroneous judgment, but if his heart be sincere, the general outcome of his life will be good and not evil. *A corrupt tree . . . evil fruit.* However fair may be the first appearance, the final result of false teaching will be corrupt lives. While here and there a man may live above his creed, yet, on the average, the conduct of men will betoken the truth or falsity of their doctrine. (5) *The man who fears God is the one whom men do not need to fear.*

18. A good tree cannot. True in the material world, and true as a principle in the moral world. The few seeming exceptions are really in accord with the general law. *Neither can a corrupt tree.* This does not mean that a bad man or a false teacher will always do evil. He may do many noble and generous deeds. Yet he should be estimated, not by isolated acts, but by the general tenor of his life.

19. Hewn down. The tree that will not bear fruit becomes fuel; and the soul that will not exert a hallowing and refining influence shall be lost. *The fire.* Just what precise form of destruction is here meant we know not. But we can depend upon the fact that there is some kind of fire that can destroy the soul. (6) *How terrible the wrath which is declared by the lips of the Lamb of God!*

20. Wherefore by their fruits. We copy the admirable note of Lyman Abbott on this verse: "The infallible test of all religious teaching is the practical result in the lives of those that receive it. The answer to modern eulogists of Buddhism and Confucianism is India and China; the answer to the papal claim of infallibility is Spain and Italy; the answer to the eulogists of 'pure reason' and a Bible overthrown is Paris during the Revolution and Paris during the Commune. New England is the best refutation of those that sneer at Puritanism; and Christendom contrasted with the heathen world is a short but conclusive reply to all advocates of a universal and eclectic religion."

21. Not every one. From the warning against false teachers, Jesus passes to declare the doom of false professors. *Saith unto me, Lord, Lord.* That is, those who profess to be disciples of Christ. (7) *There is a vast difference between lip-service and heart-loyalty. The kingdom of heaven.* One who professes himself a servant of Christ may be received into the earthly Church, but only those whose lips echo their hearts have a membership in the Church of the first-born, whose names are written in heaven. *He that doeth the will.* The Saviour does not object to the profession itself, but to the profession without the practice. *Of my Father.* He who does the will of the Father follows the example and precepts of the Son. *In heaven.* For only the one who has the heavenly nature can be at home in a heavenly environment. (8) *Soon or late, freely or by compulsion, in heaven or in hell, every soul must submit to God's order.*

22. Many will say. Teachers, leaders, and preachers in the Christian Church who have lived without a genuine spiritual life, professors but not possessors. Such there have been in all ages. *In that day.* The day of judgment, when wheat and tares are sifted asunder. *Lord, Lord.* Spoken once professionally, but now unfortunately. *Have we not prophesied.* Delivered Christ's message of repentance and salvation, even though the man that uttered it was unsaved. *Cast out devils.* In ancient times perhaps literally; in every age, instrumental in rescuing souls from the bondage of Satan. God may save souls through unsaved agencies; as Dr. Kane kindled a fire in the polar regions with a burning glass cut from a block of ice. *Many wonderful works.* Men may "bring things to pass," and may be very successful in working church machinery, who are themselves without divine grace. (9) *What a warning to preachers and teachers!*

23. Then will I profess. Literally, "speak out in public." *I never knew you.* In the sense of fellowship and acceptance. Augustine says, "I never knew you," is but another way of saying "Ye never knew me." *Ye that work iniquity.* Eternity is thus seen to depend upon the deeds of a life-time.

24. These sayings of mine. The precepts included in the entire Sermon on the Mount. *Doeth them.* Not only receives them into his mind, but weaves them into his life. *House upon a rock.* The reference is to peasants' cottages, often made of light and frail materials, but sufficient for the mild climate of the Orient. Built on the meadows at the mouth of the valleys, they are often washed away in the spring freshets, but standing on the higher ledges they are secure. (10) *The wise man is he who builds on Christ as his foundation.* (11) *Neither morality, nor principle, nor generous impulses, will afford a basis of character so sure as faith in Christ.*

25. The rain descended. The heavy spring-rains of the East. *Floods came.* Often a wady (valley) which is dry at one season is filled in a single night by a foaming torrent. *Beat upon that house.* A reference to the trials and temptations of life. (12) *Every character is sure to be tested.*

26, 27. Foolish man. He is indeed a foolish man who hears Christ's word without heeding it. *House upon the sand.* A character inspired by ambition, selfishness, or mere morality without the Gospel. *Great was the fall.* Whether palace or cottage, the ruin is irremediable, if it is the owner's all. (13) *When a lifetime of opportunity has been lost it can never be regained.*

28. Ended these sayings. Though the listeners could not fully comprehend these great truths, they were deeply impressed by them. *Astonished.* It came upon them as a revelation, and filled them with wonder. *Doctrine.* Rev. Ver., "teaching." Both the truths enunciated, and the manner of their declaration, were surprising.

29. Having authority. He quoted no name higher than his own. His "I say unto you" was spoken as outweighing a century of rabbis, and as equal to Holy Writ. *Not as the scribes.* The ordinary religious teachers, whose teachings were a mass of frivolous comments, concerning the length of a phylactery, or the washing of a cup, but devoid of the soul of originality. No wonder that the crowd left their schools for the mountain-assembly of the Great Teacher. (14) *That teaching alone will have power which comes from the depth of an earnest soul.*

HOME READINGS.

- M.* The false and the true. Matt. 7. 15-29.
Tu. The vine and the branches. John 15. 1-11.
W. The corner-stone. 1 Pet. 2. 1-10.
Th. The true foundation. Eph. 2. 11-22.
F. The only foundation. Acts 4. 1-13.
S. The building tested. 1 Cor. 3. 1-15.
S. The building of God. 2 Cor. 5. 1-10.

GOLDEN TEXT.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Matt. 7. 19.

LESSON HYMN. L. M.

God calling yet! shall I not hear?
 Earth's pleasures shall I still hold dear?
 Shall life's swift passing years all fly,
 And still my soul in slumber lie?
 God calling yet! and shall I give
 No heed, but still in bondage live?
 I wait, but he does not forsake;
 He calls me still; my heart, awake!
 God calling yet! I cannot stay;
 My heart I yield without delay;
 Vain world, farewell! from thee I part;
 The voice of God hath reached my heart.

TIME, PLACE, RULERS, CIRCUMSTANCES.
 —Same as in last lesson.

DOCTRINAL SUGGESTION.—The danger of neglect.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The False.**
 Under what figure are some of those here pictured who fail to find the strait gate?
 What is the royal law or test of character here given?
 For how much does profession count in Christ's estimate of men?
 Is public profession discouraged by this teaching?
 Is the doctrine of morality as sufficient in God's sight here taught?
 What is the test for entrance into the kingdom of heaven?
 What is the very first necessity in doing God's will?
 What is the significance of wide gate and broad way, as applied to the sinner's course?
- 2. The True.**
 In what way are the true sons of God found?
 What are the fruits which show whether a person is one of "the false" or one of "the true."
 What is apparently to be the test of character in the world? ver. 25.
 Who will be able to stand this test?
 What event is suggested by ver. 27?
 What doctrines are plainly taught in this lesson?
 What ought to be the daily, serious question of every man who professes to be Christ's?

Practical Teachings.

Though the gate be strait, it is wide enough to let you in, if you will go.
 Each of us is like a tree: either like a fruit-tree filled with choice fruit, or like one empty at harvest time, or like one bearing gnarled, hard, unshapely, diseased fruit. Which are we?
 Profession does not make a Christian. But Christianity makes a man profess.
 Notice, Jesus said plainly, "Many will say to me," and "Will I profess unto them."
 The Teacher, the Friend, is to be the Judge, and his word was "never." There is no hope in "never."

Hints for Home Study.

- The student ought to carefully read through the whole Sermon on the Mount to see what "these sayings" are of which Jesus speaks.
- The False is one division of our Outline. Find all the false things suggested in these verses: vers. 13, 15, 16, 21, 26.
- There is a practical teaching in ver. 21, and another in ver. 26, 27, that has not been mentioned. Will you write them out?
- Make a list of all the things in this lesson which you do not understand—words, phrases, teachings—and give them to your teacher.
- What was the teaching of the scribes? Any Bible dictionary will explain this. Keep a book of this sort always by you, if you can, when you study.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The False.**
 How does the beginning of the way to death differ from that to life?
 What contrast is there in the company therein?
 Against what teachers should we watch?
 How may these false prophets be known?
 What is the test of the value of a tree?
 What cannot a worthless tree produce?
 What is the doom of such a tree?
 Who are not sure of entering heaven?
 What claim for recognition will many make at the last day?
 What sorrow is in store for them?
 How does he build who hears Christ's words and does not obey them?
 What ruin is sure to come?
- 2. The True.**
 What distinguishes the entrance to the way of life?
 What shows that it is difficult to enter the gate?
 Luke 13. 24.
 How may one know a good from a bad man?
 What worker is certain of seeing heaven?
 What is the test of a wise hearer of Christ's sayings?
 Upon what foundation does such a one build?
 How will his wisdom be proved in trial?
 What effect had Jesus's teaching upon those who heard him?
 What was the characteristic of his teaching?

Teachings of the Lesson.

- Where in this lesson are we taught—
- The importance of right beginnings in life?
 - That doing the truth is the test of loyalty to the truth?
 - That God's word is a sure foundation upon which to build character?

Hints for Home Study.

Compare the teaching of James as to the relation of works to faith.
 Find other characteristics of the Saviour's teaching mentioned in the Scriptures.

QUESTIONS FOR YOUNGER SCHOLARS.

- Why does Jesus tell us to enter in at the strait gate?
Because it leads us to heaven.
 Why does he warn us away from the wide gate?
Because it leads us to hell.
 Which is the easiest way to walk in? **The broad way.**
 Which is the best way? **The narrow way.**
 Who will always walk there with us? **Jesus.**
 How do we know all who are walking in the narrow way? **By their good lives.**
 What does a good tree always bear? **Good fruit.**
 What does a good life always bear? **Good words and deeds.**
 Whom only does Christ acknowledge as his own?
Those who do his will.
 To what does he compare all who are disobedient to him? **To a rotten tree.**
 What shall become of it? (Repeat the Golden Text.)
 Whom does Jesus call wise? **All who keep his sayings.**
 Why are they wise? **They build their hopes upon the sure promises of God.**
 Who are foolish? **Those who put their trust in the promises of the world.**
 To what does Jesus compare the world and its promises? **To shifting sand.**
 What are the promises of God? **Firmer than the everlasting rock.**

Words with Little People.

Life is full of storms and tempests; where are you building your refuge?
 Upon the Rock, Christ Jesus?
 Or upon the shifting sand of the world?
 "Who is a rock, save our God?"

THE LESSON CATECHISM.

[For the entire school.]

- How may we know the true from the false disciples? **By their fruits.**
- What is the good fruit? **Doing the will of God.**
- What is said in the Golden Text? **"Every tree," etc.**

4. To whom does Jesus compare those who hear and obey his words? **To one building on a rock.**

5. To whom does he compare those who hear, but do not obey? **To one building on the sand.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The False Disciple.

I. HIS PATH.

Broad is the way....many... go. v. 13.

"Love not the world." 1 John 2. 15.

"Be not conformed to this world." Rom. 12. 2.

II. HIS PROFESSION.

1. *Come to you in sheep's clothing.* v. 15.

"Transformed into an angel of light." 2 Cor. 11. 14.

2. *Saith Lord, Lord.* v. 21.

"Why call ye me, Lord, Lord?" Luke 6. 46.

III. HIS CHARACTER.

Inwardly....ravelling wolves. v. 15.

"Wolves....not sparing the flock." Acts 20. 29.

"Try the spirits....false prophets." 1 John 4. 1.

IV. HIS INFLUENCE.

Ye shall know them by their fruits. v. 16.

"Bringeth forth that which is evil." Luke 6. 45.

"How can ye, being evil, speak good?" Matt. 12. 34.

V. HIS CONDUCT.

1. *Ye that work iniquity.* v. 23.

"The works of the flesh are manifest." Gal. 5. 19-21.

2. *Heareth....doeth not.* v. 26.

"Be ye doers....not hearers only." Jas. 1. 22.

VI. HIS TRIAL.

Rain descended....floods came. v. 27.

"Fire shall try every man's work." 1 Cor. 3. 13.

"Discern....righteous and the wicked." Mal. 3. 18.

VII. HIS FATE.

Great was the fall of it. v. 27.

"Everlasting punishment." Matt. 25. 46.

THOUGHTS FOR YOUNG PEOPLE.

Concerning Character.

1. The opinions of the majority are not a correct standard of character; for the majority are oftener found in ways of sin than in paths of righteousness. God's people are apt to be a minority in the world. v. 13, 14.

2. Character is often concealed under a false profession. There are bad men who have every appearance of being good. We may not always trust to the appearance of people. v. 15.

3. The true test of character is its fruit in conduct. The deed and the word will often show what lies hidden within the heart. v. 16-20.

4. A true character will show a life in accordance with God's commandments, which set forth the divine standard. We are to measure men by the rule which God has established. v. 21-23.

5. The judgment to come will take notice of character, and not of rank or profession or the estimates of men. God sees men as they are, and as they are he will judge them. v. 22, 23.

6. The only enduring foundation of character is the

Gospel of Christ, "these sayings of mine." He who would build well must build on this basis. v. 24.

7. Every character, whether good or evil, is sure to be thoroughly tested, and its true state revealed. v. 26-28.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

As a Review of the Sermon on the Mount and of the last six lessons of the quarter, the following outline might be taken: 1. Who are disciples? chap. 5. 3-12. 2. The character of disciples, 5. 13-48. 3. The duties of disciples, 6. 1-18. 4. The aims of disciples, 6. 19-34. 5. The judgments of disciples, 8. 1-6. 6. The prayers of disciples, 7. 7-12. 7. The tests of disciples, 7. 13-27.For an analysis of the lesson, take, 1. Two gates, vs. 13, 14. 2. Two paths, vs. 13, 14. 3. Two guides, v. 15. 4. Two trees, vs. 15-10. 5. Two professions, the disobedient and obedient, vs. 21-23. 6. Two foundations, vs. 24-27. 7. Two destinies, vs. 25-27....What Christ requires: 1. A right choice, vs. 13, 14. 2. A true character, vs. 15-20. 3. A loyal obedience, vs. 21-23. 4. A faithful conduct, vs. 24-27....ILLUSTRATION. On the coast of England is a dangerous reef, the Eddystone. Nearly two hundred years ago Winstanley, a London merchant, there built a light-house, which was washed away in a heavy gale, and with it the builder perished. Afterward Ruydard built another light-house of wood, which stood fifty years, and then was burned down. The third was built by John Smeaton, and stood until a few years ago, when it was taken down because the rocks beneath were found to be undermined by the sea. The new light-house now in process of erection has its foundation far below, upon the solid stone. This shows that in a building there is need of a good plan, enduring materials, and a strong foundation.

References. FREEMAN: Ver. 24: Foundations, 761. Ver. 29: The scribes, 648.

Songs from the Epworth Hymnal.

170. I was a wandering sheep.
128. Take me as I am.
121. Who'll be the next?
113. God calling yet.
107. Hasten, sinner.
104. O come at once to Jesus.
103. The Gospel bell.
95. The voice of free grace.
93. Deep are the wounds.

Primary and Intermediate.

LESSON THOUGHT. *Jesus the Rock.*

To be taught: 1. That there are two ways, in one of which we must walk. 2. That our life-tree must bear good fruit or bad. 3. That our house must be built upon the rock or upon the sand.

1. Make a wide gate open upon a broad path. Tell what Jesus meant by the broad way that leads to destruction. It is the easy, careless way of serving mammon, of pleasing self. Many people go in this way. Little children, who love to please self better than they love to please Jesus, go in this way. But it leads down to death. Make a small gate and a narrow path. Teach that those who get through this narrow gate have to lay down their sins, for sin cannot get through. They have to ask Jesus to lead them through—the gate is so small they cannot get through alone. This path leads straight to heaven. All the disciples

of Jesus who have ever lived have walked in it. Yes, and Jesus himself walked in it.



2. Make tree bearing fruit, and another cut down. Or, show a fair, beautiful apple, and a small, knotty one. These stand for two kinds of people. Every child is like a little tree. Little trees bear fruit, as well as large ones. It does not take long to tell what kind of fruit a tree bears. The owner of an orchard goes to look at his trees. He finds one bearing good fruit like this; a little way off is one which bears small, poor fruit, like this. He says, "Cut down that tree." In our lives are the fruits of the good Spirit, or of the evil spirit. Print on board some of the fruits of the good Spirit—love, joy, peace, etc. Let children name some of the fruits of the evil spirit—hate, anger, envy, etc. Which of these fruits are fair and sweet? Which are hard and sour? Which do you want to have on your life-tree? Teach that all the trees, big and little, belong to God. How sad to be "cut down," sent away from God.

3. Tell the story vividly of the two men who built houses, and the trouble that came upon the foolish man who built upon the sand. Teach that serving mammon, loving self best, walking in the broad way, are all building upon the sand. Every child has begun to build the house of the soul. If it is self which rules in the house, then be sure that house is in danger! The storms are coming—temptation, trial, sorrow, and the self-house will not stand. But a great, strong Rock named Jesus is ready upon which we may build. No storm can move that Rock. Let love rule in the house you are building, and then it will never go down. Seek, love, obey God, and your soul-house will stand forever.

Lesson Word Pictures.

You can look ahead and see that strait gate in the city's walls. How narrow the passage-way! Measure the width of it—just wide enough for the admission of the soul. Now look back and see the long file of pilgrims coming up to the gate and seeking admission. What if each unworthy passion that those pilgrims would take into the city should suddenly break out and take shape in a big bundle! There they still go, but how changed the aspect of many! What a pack avicious old Money-bags has on his back! And he thought he could squeeze through the strait gate! The slanderer, too, has suddenly grown big, but he will be hopelessly jammed in that narrow way. A third man, swollen with his unholy appetites, meant also to get in, but the rum-barrel he is loaded with somehow catches in the strait gate and narrow way, and he must go back. It would be very acceptable to them if these pilgrims could get in, for beyond the strait gate and the narrow way is the city of life and light, joy and peace, safety and heaven; God's favored city. Do you see that other gate in another city's walls? Such a pretentious, handsome, broad gateway! Such crowds as pour through it! Money-bags and Slander and Appetite all run for it, and easily go through. An abundance of room in that wide avenue for all enormities, but beyond is retribution, destruction, death.

Such innocent-looking lumps of sheep-skin as are coming toward the door of the fold, carrying their heads very low, humble and pacific! But do you notice the sinister turn of their black eyes, rolling within their

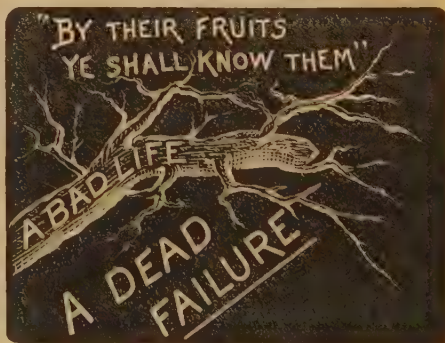
white, woolly rim? What a long, strong spring there is to their legs! What a hoarse bark they have instead of a mild bleat! What ugly rows of sharp, white teeth they show! They are all sneaking toward God's house. Wolf, wolf, wolf! How tell them? You look out of your window and see a thorn-bush. Are you ever expecting to pick grape-clusters from it? And the thistle-plant that is there—will it ever deliver to you pulpy figs?

* * * * *

There will be rain to-night, and much mischief with it. You can foretell that by the black cloud swelling above the trees. The wind going by is damp with vapor. The stream throwing its arms around that rock, will rapidly swell and roughen before morning. It will not, though, sweep away that rock, and still less the house upon it. Yes, it has come! The storm is here! There are wild charges of rain vexing and swelling the river. The water presses against that rock. The wind drives upon that house on the rock. It is all to no purpose. The rock budes not. The house is undisturbed. But what of a house upon the sand? The wind and the rain are still making their charge out of the black, swollen clouds. The river, as if a wild beast, rushes upon the house. It forces in the doors, the wind pushing also. The waters press against the posts at the corners. The structure shivers as if in fright, whirlwind and flood driving harder. There is more trembling. There is more rushing. Every thing collapses, and away goes in a whirl the wreck! It is the tumbling of character not founded on the principles of the religion of Jesus Christ.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. A bad and useless life is like a dead limb of a fruitless tree. It is a dead failure. Has your life borne fruit for the Master's use?

ANOTHER ILLUSTRATION. Draw a wall with a door in it, the door closed. Write on it the words, "My Life." The door of heaven will not be closed to any one arbitrarily. It is the life we lead here that will shut us out, if that life is bad.

DIRECTIONS Draw the limb with brown chalk, lightened up with a little red; the words, "A Dead Failure," of red, touched up with yellow.

THIRD QUARTERLY REVIEW.

Sept. 25.

HOME READINGS.

M. Lessons I. II. Matt. 2. 1-23.
Tr. Lessons III. IV. Matt. 3. 1-17.
W. Lessons V, VI. Matt. 4. 1-25.

- 7h. Lessons VII, VIII. Matt. 5, 1-26.
 F. Lessons IX, X. Matt. 6, 1-34.
 S. Lessons XI, XII. Matt. 7, 1-29.
 E. Love is the fulfilling of the law. 1 Cor. 13, 1-18.

REVIEW SCHEME FOR SENIOR STUDENTS.

1. The lessons of this quarter cover half and more of Christ's ministry. You ought to know this story by heart. Therefore read the Home Readings above carefully at one reading.
 2. Study Chautauqua Text-Book No. 38, from page 7 to page 29, very carefully.
 3. If you have not already, now be sure to commit to memory the Titles, Golden Texts, and Outlines of the lessons.
 4. Repeat these forward and backward once each day.
 5. Write from memory the names of all places which have been mentioned in the lessons; compare with the lessons, to see if you have skipped any.
 6. Do the same with the names of persons mentioned.
 7. Prepare yourself to tell all the incidents up to this point in the life of Jesus.
 8. What persons went a long journey to honor Christ?
 9. Who showed, by becoming for a time an exile, that he believed God?
 10. Who gave his life to preparing men to meet Christ?
 11. What weapon overthrew Satan in a hand-to-hand fight?
 12. How is the Christian like a lamp?
 13. "And who is my brother?" What must the Christian answer?
 14. Repeat the Beatitudes.
 15. Tell to which lesson the following pictures belong, repeating Title and Golden Text:—
 - a. A man walking on the sea-shore; three men in a boat—two young, one old: they are talking—the two leave the boat and follow the man on shore.
 - b. A great company on the mountain side: some standing, some sitting, some lying down—all listening to one saying, *Blessed*.
 - c. A pinnacle of the temple; two men upon it: one is a peasant, the other, perhaps, looks like a priest; they are both looking down to the ground far below, and one is pointing and gesturing downward.
 - d. A house alone on a cliff, built solid and strong; trees twisted and writhing, the air filled with sheets of rain, lightnings, a terrible storm, but the house stands secure.
 16. In what lesson did one say—
 - "Bring me word?"
 - "He shall give his angels charge?"
 - "They are dead which sought the young child's life?"
 - "Ye cannot serve God and mammon?"
 - "Your heavenly Father will also forgive you?"
- Choose from Christ's sayings in these lessons one to serve as Golden Text for the quarter.

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

- LESSON I.—Of the birth of what King does this lesson tell? Of the terror of what king does it give an account? Of what information given by wise men to an anxious king? Of what honor given to an infant King by wise men? By what name was the infant King called, and why? (GOLDEN TEXT.)
- LESSON II.—Of what warning given to wise men does this lesson tell? Of what warning which led to a long journey by a family? Of what cruel murder which filled a land with mourning? Of what two dreams which brought a King out of exile, and caused a fulfillment of prophecy? What reason may we give for God's care over the infant King? (GOLDEN TEXT.)
- LESSON III.—Of what strange preacher does this lesson tell? Who composed his congregation? What bearers did he vigorously denounce? What demand did he make for evidence of sincerity? (GOLDEN TEXT.) What work of a greater Teacher did he foretell?
- LESSON IV.—What unexpected Visitor came to John

for baptism? What request showed the Visitor's regard for Jewish law? What vision had John after the baptism? What utterance from heaven told who the Visitor was? (GOLDEN TEXT.)

LESSON V.—What is the title of this lesson? By what three names is the tempter called? What three temptations were presented to Jesus? With what sword did Jesus conquer the tempter? Because he has been tempted, what can he do for us? (GOLDEN TEXT.)

LESSON VI.—What new message did the people of Galilee hear? What two fishermen were called to become fishers of men? What brothers forsook their father to follow a Stranger? In what three ways did Jesus go throughout Galilee? What for the first time did the people see? (GOLDEN TEXT.)

LESSON VII.—Of what sermon is this lesson a part? Why are the poor pronounced blessed? To whom is the earth promised as an inheritance? What wonderful vision is promised to the pure in heart? When is persecution a blessing? What gifts did Jesus bring to the world. (GOLDEN TEXT.)

LESSON VIII.—For what purpose, in relation to the law, did Jesus come? (GOLDEN TEXT.) When will the law pass away? What is said of one who breaks the least commandment? Beyond whose righteousness must one go to enter heaven?

LESSON IX.—Whom should we tell of our good deeds? Against whose example in prayer are we warned? What model of true prayer did Jesus give? What is the difference between man's judgment and that of God? (GOLDEN TEXT.)

LESSON X.—What service does Jesus declare impossible? About what does he forbid anxious thought? To what does he refer to show God's care? What does he bid us seek? What should we do with our cares? (GOLDEN TEXT.)

LESSON XI.—By what standard will we be judged? What direction is given about prayer? What promise have we of good from our heavenly Father? What rule should govern our treatment of others? (GOLDEN TEXT.)

LESSON XII.—What is said about two gates and two ways? How may false prophets be known? What is the doom of a worthless tree? (GOLDEN TEXT.) What contrast is presented between a doer of Christ's words and a non-doer?

REVIEW SCHEME FOR YOUNGER SCHOLARS.

Can you repeat the Golden Texts for the quarter?

Thou shalt call his name—	Grace and truth—
He delivered me, because—	'Think not that I am—
Bring forth—	Man looketh—
This is my beloved—	Casting all your—
He is able—	Therefore all things—
The people which—	Every tree that—

LESSON I tells the story of Jesus's birth. Where was he born? In Bethlehem. Who came from a far country to worship him? Wise men. What did they bring him? Costly gifts of gold and spices.

LESSON II tells of Herod's cruelty. Why did he kill the boy babies of Bethlehem? He thought Jesus was among them. Why did he seek to kill Jesus? He was afraid Jesus would become king in his place. Where was Jesus? Safe in Egypt.

LESSON III tells of John the Baptist. Who was John the Baptist? God's messenger. For what was he sent? To prepare the way for Jesus. What did he tell men everywhere? To repent. Whom did he baptize in the river Jordan? All who repented and confessed their sins.

LESSON IV tells of the baptism of Jesus. Why did Jesus come to be baptized of John? That he might obey all the law of God. What occurred immediately after he was baptized? The heavens were opened. What did John see? The Spirit of God coming down in the form of a dove, and resting upon Jesus's head. What did Jesus hear? God's voice, saying, "This is my beloved Son, in whom I am well pleased."

LESSON V tells of the temptation of Jesus. Who tried to tempt Jesus to sin against God? Satan. What did Jesus say to him? "Get thee hence, Satan." Why is Jesus strong to help us overcome temptation? Because he was tempted, and was victorious over temptation.

LESSON VI tells of Jesus preaching in Galilee. What

did he tell the people to do? **To repent of their sins.** What did he preach in their synagogues? **That he was the Saviour from sin.** How did he show his divine power? **He healed all manner of sickness, and cast out unclean spirits.**

LESSON VII gives the beginning of the sermon on the mount. Can you tell who are blessed by God? What did Jesus call his disciples? **The salt of the earth.** What were they commanded to do with the light he gave them? **Let it shine before men.**

LESSON VIII tells of what Jesus came to do. What was it? **To keep the whole law of God.** How did he say we must keep God's law? **With our hearts.** What does God's law require of us? **To love one another.**

LESSON IX. What is given us in this lesson? **The Lord's Prayer.** How does Jesus tell us to give? **Quietly and for his sake.** Why must we forgive those who wrong us? **Because God forgives us.**

LESSON X tells of God's care for us. Why is there no need for us to be troubled about earthly things? **Because God has promised to supply all our wants.** What must we seek first? **The kingdom of God.** What will he give when we do this? **All other things.**

LESSON XI. What is given us in this lesson? **The Golden Rule.** Can you repeat it? Of what does Jesus assure us? **That God hears and answers prayer.**

LESSON XII. What does Jesus tell us to choose? **The strait gate and the narrow way.** How are all who walk in this way known? **By their good lives.** Who are the wise ones of this earth? **Those who do the will of God.** Why? **Because they shall live forever.** Who are the foolish ones? **Those who follow the world.** Why? **Because they shall be lost.**

A. D. 60.]

Rom. 13. 8-14.

[Commit to memory verses 12-14.]



thy neighbor as thyself.

10 Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.

From the great ethical statement of the gospel in the Sermon on the Mount, we turn to its great doctrinal statement in the Epistle to the Romans. In that epistle we are called upon to study a brief commentary from the pen of the mighty apostle Paul upon the Saviour's law of love. Paul here enforces the command to love our fellow-man, and explains it. We are to live with love in our heart, and with the thought of eternity before us. Vers. 8-11. He that realizes the nearness of the eternal world will put aside the works of darkness and

Verse 8. Owe no man any thing. The apostle has been speaking of our obligations to rulers and civil authorities; and thus is reminded of our duties to one another. The thought is "keep free from obligations by paying your debts." A very rich man once said that he owed his fortune to the rule to buy nothing for which he could not pay. (1) *There is no other expense which impoverishes so many as strong drink. But to love one another.* A debt which can never be paid in full, for it grows by giving. The more we love our fellow-men the deeper is our enjoyment and the wider are our opportunities. (2) *If a man loved his neighbor would he ever put the bottle to his lips and tempt him to become a drunkard? Fulfilled the law.* The law puts into language what the loving heart would naturally do. A mother needs no law to tell her to be kind to her child, and the lover will treat his affianced with tenderness. (3) *Law merely states what love does of its own accord.*

9. For this. Paul names the commandments of the second table, referring to our duties to our fellow-men, and shows that love keeps them all. **Thou shalt not.** All these commandments are unnecessary to the one whose heart glows with love to his fellow. **Briefly comprehended.** Rev. Ver., "summed up." The brief statement which follows gathers in itself the essence of all law. **Thou shalt love thy neighbor.** This is the fundamental principle of the temperance reform. He who loves his neighbor will not drink, not only because of danger to himself, but also of danger to his neighbor. He will use all his influence to keep his brother-man from becoming a drunkard, and will work and vote to protect the home from strong drink.

10. Love worketh no ill to his neighbor. Read the note of Albert Barnes on this verse, written fifty

TEMPERANCE LESSON.

[Sept. 25.]

11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying:

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

General Statement.

will robe himself in the armor of light. Ver. 12. The apostle names some of the sins which we are to renounce, and prominent among them we find "rioting and drunkenness." Following these are mentioned those darker immoralities so common in the ancient world, and still closely associated with the drink-habit. Ver. 13. As a guard against these temptations we are exhorted to put on as a garment the Lord Jesus Christ, whose power will give us victory over the lower lusts of the human nature.

Explanatory and Practical Notes.

years ago, long before the temperance reform enjoyed its present prominent position. "There are many employments all whose tendency is to work ill to a neighbor. This is pre-eminently true of the traffic in ardent spirits. It cannot do him good, and the almost uniform result is to deprive him of his property, health, reputation, peace, and domestic comfort. He that sells his neighbor liquid fire, knowing what must be the result of it, is not pursuing a business which works no ill to him; and love to that neighbor would prompt him to abandon the traffic. See Hab. 2. 15. 'Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunk also, that thou mayest look on their nakedness.'"

11. And that. Rev. Ver., "And this," that is, our love to our neighbor. **Knowing the time.** We should be all the more attentive to this duty, because the opportunity for its exercise is short. (4) *Eternity is at hand, and we must make the most of time.* **To awake out of sleep.** To arouse from our indifference and sloth, and be awake to the needs of the hour. This is especially true of the temperance cause. The present is a time of greater interest and opportunity than ever the past has been. Now is the time to think and talk and work and vote on this burning question, which makes every other public question petty when compared with it. What is "civil service reform" in comparison with a question which touches every home throughout the land? **Now is our salvation nearer.** Our final deliverance from the conflict of life, and the consummation of the Gospel. It is evident that Paul here refers to the coming of the Lord, which he confidently expected in his own time. We may refer it to the triumph of the Gospel in the world.

12. The night is far spent. The night of earlier sinful

history, the power of evil in the world. **The day is at hand.** The day of triumph for the right and of conquest over the wrong. The signs of the times give good promise for every department of Christian and reformatory work. Missions are moving on, the temperance cause is winning victories, and the churches are increasing in number. For example, the increase of the Methodist Episcopal Church in 1886 was over 100,000 members and probationers. **Cast off the works of darkness.** The deeds of sin, in harmony with the darkness in which men walk before they are converted. **The armor of light.** The character which becomes those who possess the spirit of their Master, the Light of the world, and who are called by him "the light of the world."

13. Let us walk honestly. Literally, as in the margin, "decently." Those whose deeds are seen and words are heard must lead honorable lives. It might be asked why the rumsseller should need curtains more than the grocer, and why the bar should be hid more than the dry goods counter. **Not in rioting.** Reveling and feasting, which often degenerate into beastliness

and sensuality. **Drunkenness.** There were drunkards in those lands, notwithstanding their light wines, which some allege will avert drunkenness. **Chambering.** Lewd and immoral acts, which often accompany intemperance, for strong drink excites the lustful appetites. **Wantonness.** It is scarcely possible (and not at all proper) to describe the indecency of morals permitted in the old Roman world. The pages of Tacitus and the frescoes of Pompeii give their dark testimony to the prevalence of the most abominable crimes. **Strife and envying.** Vices which are closely connected with intemperance.

14. Put ye on the Lord Jesus Christ. We have been exhorted to put on the armor; now we are bidden to put on Christ, who as an armor will protect us from these evils. We "put on Christ" by faith in him as our Saviour, and by supplication to him as our deliverer. **Make not provision for the flesh.** We are to care for our spiritual nature, but not to plan for sensual pleasure. Let our life be for the higher and not the lower part of our nature.

HOME READINGS.

- M.* The Christian's duty. Rom. 13. 1-14.
Tu. Freedom from appetite. Rom. 6. 12-23.
W. The way of holiness. 1 Pet. 4. 1-11.
Th. The danger of intemperance. Prov. 23. 1-25.
F. The fruit of the Spirit. Gal. 5. 16-26.
S. Four total abstinences. Dan. 1. 3-16.
S. A family of water drinkers. Jer. 35. 1-19.

GOLDEN TEXT.

Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness. Luke 21. 34.

LESSON HYMN. C. M.

Am I a soldier of the cross,
 A follower of the Lamb,
 And shall I fear to own his cause,
 Or blush to speak his name?
 Sure I must fight, if I would reign.
 Increase my courage, Lord;
 I'll bear the toil, endure the pain,
 Supported by thy word.
 Thy saints in all this glorious war
 Shall conquer, though they die;
 They see the triumph from afar,
 By faith they bring it nigh.

TIME.—60 A. D.

PLACE.—The place from which this epistle is thought to have been written is Corinth.

RULER.—Nero, emperor of the Roman world.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Law of Love.**
 What is the meaning of the word temperance?
 How is temperance a part of the law of love?
 What does a man's duty to his neighbor demand of him in daily life?
 What do statistics show in regard to the crimes mentioned in ver. 9?
 Is it part of the fulfilling of the law to keep men from committing such crimes?
 What should the Church teach concerning self-indulgence of any kind?
 Does a man violate the principle of ver. 10 if he gratifies his own appetite without regard to his neighbor?
- 2. The Law of Life.**
 How should one live who desires to fulfill the law of love?
 Is there any proof in the times that the night of intemperance is far spent?
 What is the duty of those who live in the breaking day of the temperance reform?
 What is the armor of light in this work? ver. 14.
 What sins of the times does Paul recognize and exhort against? ver. 13.
 What should be the one aim of the Christian disciple? ver. 14.

Practical Teachings.

Temperance means self-restraint in all directions. A man has no right to do that which will harm his neighbor. Self-indulgence of any sort is a harm to my neighbor.

Drunkenness is not possible when one walks honestly.

Quarrels, riots, brawls, impurity of all kinds, are the attendants of drunkenness.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Law of Love.**
 How much ought we to give in debt?
 What duty do we owe to one another?
 What debt does love fully pay?
 What are the last five commandments of the law?
 What precept includes all these sayings?
 What harm does love do one's neighbor?
 From what employments, then, will love keep one?
 What commandment does every liquor-seller violate?
- 2. The Law of Life.**
 What is it high time for all to do?
 Why need we be wide awake?
 When the night is gone, what should we cast off?
 When day comes, what should we put on?
 Who furnishes this armor? Eph. 6. 13.
 How ought we to walk?
 How ought we not to walk?
 Which is the course of a teetotaler?
 Which is the wisest as well as the safest course?

Teachings of the Lesson.

- Where, in this lesson, are we taught—
1. The duty of self-denial for the sake of others?
 2. The duty of earnestness in every good work?
 3. The duty of setting a good example to all?

Hints for Home Study.

Find where Jesus tells which is the greatest commandment.
 Find what two things sleep figuratively represents in the Scriptures.
 Find Paul's description of a Christian armor.

QUESTIONS FOR YOUNGER SCHOLARS.

- What must we give to every man? All that is due him of honor and respect.
 What must we always owe every one? The debt of love.
 How can we pay our debt of love to the drunkard? By refusing to touch the liquor that is hurting him.
 Why do we owe love to every body? Because Christ first loved us.
 What does he tell us? "Freely ye have received, freely give."
 What will we be able to do if we love one another? Keep the whole law.
 Why does love fulfill the law? Because it worketh no evil.
 From what must we awake? From the sleep of indifference to eternal things.
 For what reason? The day of Jesus and his salvation is come.
 What must we cast off? The works of sin.
 What must we put on? The Lord Jesus Christ.
 What is it to put on the Lord Jesus Christ? To try and be like him, good, patient, and loving.
 Who will help us? Jesus himself.

What are among the works of sin? **Rioting and drunkenness.**

How can we cast them far from us? **By refusing to taste or touch wine or strong drink.**

When are we safe from the power of wine and strong drink? **When we are filled with the Spirit of Christ.** (Repeat the Golden Text.)

Words with Little People.

The Spirit of Christ will bring you joy, peace, faith, and love. It will give you health, friends, prosperity, heaven. The spirit of wine will bring you bitter shame and sorrow, care and pain. It will take away from you your home, your money, your friends, your good name, your heavenly mansion. Which will you choose? "Wine is the poison of dragons, and the cruel venom of asps."

THE LESSON CATECHISM.

1. Who fulfills the law of Christ? **"He that loveth another hath fulfilled the law."**

2. What will such love make men do? **It will make men "walk honestly, as in the day."**

3. What does that man do who indulges himself at the risk of injuring his neighbor? **Breaks the law of love: for "love worketh no ill to his neighbor."**

4. How may one show that he is awake to the duty of the present hour? **By avoiding "rioting and drunkenness, . . . strife and envying."**

5. What is the only sure safeguard against the dangers of intemperance? **Putting "on the Lord Jesus Christ."**

NOTE.—If any school prefers to use the Missionary Lesson, Matt. 4, 12-16, the superintendent is recommended to prepare a lesson on the same plan that has been followed in the Lesson Book.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Man of God.

I. AN HONEST MAN.

Owe no man any thing. v. 8.

"Withhold not good . . . due." Prov. 8, 27, 28.

II. A BROTHERLY MAN.

But to love one another. v. 8.

"The royal law . . . Scripture." Jas. 2, 8.

III. A HARMLESS MAN.

Love worketh no ill . . . neighbor. v. 10.

"Charity suffereth long." 1 Cor. 13, 4-7.

IV. A THOUGHTFUL MAN.

Knowing the time . . . time to awake. v. 11.

"Let us watch and be sober." 1 Thess. 5, 6.

V. A TEMPERATE MAN.

Not in rioting and drunkenness. v. 13.

"Take heed to yourselves." Luke 21, 34.

VI. A PURE MAN.

Not in chambering and wantonness. v. 13.

"Whatsoever things are pure." Phil. 4, 8.

VII. A PEACEABLE MAN.

Not in strife and envying. v. 13.

"First pure, then peaceable." James 3, 17.

VIII. A CHRISTIAN MAN.

Put ye on the Lord Jesus Christ. v. 14.

"To me to live is Christ." Phil. 1, 21.

THOUGHTS FOR YOUNG PEOPLE.

Gospel Morals and their Application.

1. "Pay your debts;" and if every body paid his debts little money would be spent on strong drink. Many men get themselves into debt and keep themselves in debt by their liquor bills. v. 8.

2. "Love your neighbor;" and then you will not set him a bad example by drinking; for he that loves another will not lead him astray. v. 9.

3. "Do no harm to others;" and the most harmful person in the community is the one who gives his influence in favor of the sale and the use of intoxicating drinks. v. 10.

4. "Awake out of sleep;" realize the dangers of the time, the danger to your family, and the danger to yourself from strong drink. vs. 11, 12.

5. "Live decently" (margin, v. 13); and no drinking man leads a decent life, or why should he hide behind shutters and screens at a bar? Why not drink openly, just as he would take a glass of water?

6. "Put on the Lord Jesus Christ;" and his grace will give victory over temptation. v. 14.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Two plans are suggested for the teaching of this lesson. One is given in the Analytical and Biblical Outline, and takes as the line of thought the traits of a Christian as shown in these verses. The other treats it as a temperance lesson, making the theme of total abstinence prominent. This plan is shown in the Thoughts for Young People . . . ILLUSTRATION (v. 8). Cleopatra swallowed a pearl worth half a million dollars. But a man could be named who swallowed a block of stores worth a million dollars. He turned it into money, and the money was soon spent after he became a drunkard.

Songs from the Epworth Hymnal.

205. Yield not to temptation.

208. Dare to do right.

215. Must Jesus bear the cross alone?

218. Something for Jesus.

220. Earnestly fighting for Jesus.

224. Battling for the Lord.

226. O scatter seeds.

230. Some work to do.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The subject for this blackboard lesson is, "The time for work is now." The day is at hand. The light of truth and temperance shines down the Christian's pathway. Every one should walk honestly, in the light, showing himself true, brave, and active for the right. Every one's influence is wanted to aid the temperance work, and he should come out honestly where the temperance light will shine upon him—with no shadow of doubt.

Review Service for the Third Quarter.

SO ARRANGED AS TO MAKE A SUGGESTIVE MISSIONARY SERVICE.

BY REV. S. P. HAMMOND.

Superintendent. In what part of the Scriptures are the studies for the third quarter found?

School. In the Gospel according to Saint Matthew.

Supt. What can you tell about the writer of this gospel?

School. He is called Levi and Matthew; he was the son of Alphaeus; his home was at Capernaum; his business was that of a tax collector under the Roman government; he was called to be an apostle in the first year of our Lord's ministry; he wrote the Lord's gospel some time after the crucifixion and before the destruction of Jerusalem; and by the Western Church is placed in the list of martyrs, being represented as perishing by the executioner's sword.

Supt. What are some of the marked features of this gospel?

School. It was originally written in the Greek language, and is not a mere translation of the Hebrew gospel by the same author, as sometimes maintained. It was the earliest of all the gospels, being written in Palestine, and probably at Jerusalem, to show that Jesus was the Messiah prophesied in the Old Testament.

HYMN. 8, 7.

Come, thou long-expected Jesus,
Born to set thy people free;
From our fears and sins release us,
Let us find our rest in thee.

Israel's Strength and Consolation,
Hope of all the earth thou art;
Dear Desire of every nation,
Joy of every longing heart.

Supt. The school will repeat the sixteenth verse of the fourth chapter of this gospel as a Golden Text for this review and missionary service.

School. "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

Supt. In what way may the lessons of the quarter be presented so as to illustrate the missionary idea of these studies?

School. The first and second lessons tell of the "Rising of the Light;" the third and fourth of the "Heralds of the Light;" the fifth and sixth of "The Shining of the Light;" and the remaining lessons of the "Influence of the Risen Light."

HYMN. 7, 6.

The morning light is breaking;
The darkness disappears;
The sons of earth are waking
To penitential tears;
Each breeze that sweeps the ocean
Brings tidings from afar,
Of nations in commotion,
Prepared for Zion's war.

I. The Rising Light.

Supt. The first two lessons give an account of "The Infant Jesus," and "The Flight into Egypt." What are some of the important events of the first lesson?

School. First, the birth of Jesus, which occurred in Bethlehem of Judea; second, the rising of the star as a guide to the cradle of the child; third, the visit of the wise men of the east to do homage to the new-born king.

Supt. What is said in the gospel of John about the birth of Jesus as being the rising of the true light "which lighteth every man that cometh into the world?"

School. He says, in speaking of Jesus, "In him was life, and the life was the light of men," and that John the Baptist came "to bear witness of the light, that all men through him might believe."

Supt. To whom has this light appeared?

School. First to the Jews, and then to the Gentiles, and to all men of all nations where his Gospel is preached.

Supt. What are the leading incidents of the second lesson?

School. The child Jesus in danger; the flight into Egypt; the massacre of the children; the return to Palestine, and the childhood of Jesus.

Supt. In this lesson we have an account of the way

some received the light. What does John say of this in his gospel?

School. "The light shineth in darkness and the darkness comprehendeth it not;" "He came unto his own, and his own received him not."

Supt. The light has risen upon us; how should we receive that light?

School. We will receive the rising of the light not as Herod, but as the wise men, of whom it is said, "When they saw the star they rejoiced with exceeding great joy."

HYMN. C. M.

Joy to the world! the Lord is come;
Let earth receive her King;
Let every heart prepare him room,
And heaven and nature sing,
Joy to the world! the Saviour reigns;
Let men their songs employ;
While fields and floods, rocks, hills, and plains,
Repeat the sounding joy.

He rules the world with truth and grace,
And makes the nations prove
The glories of his righteousness,
And wonders of his love.

II. The Heralds of the Light.

Supt. What are the titles of the third and fourth lessons?

School. "John the Baptist," and "The Baptism of Jesus."

Supt. What are the important parts of the third lesson?

School. First, the character of the preacher, John the Baptist; second, the subject of the sermon—repentance and Christ; third, the manner in which his message was received by the crowd.

Supt. Tell about the fourth lesson?

School. In this lesson there is an account of the meeting of John and Jesus; second, of the baptism of Jesus in the Jordan; third, of the falling of the Spirit of God upon Jesus; and fourth, of the witness of the voice from heaven.

Supt. In these two lessons who are represented as heralds of the "Risen Light?"

School. First, men who are inspired of God, as John was; second, the Holy Spirit, given "to lead men into all truth;" the word of God, either written or spoken.

Supt. Are there three heralds still declaring the truth of a risen light?

School. Yes. Men called of God are commissioned to "go into all the world and preach the good news to every creature." And the word of God is sent out as "leaves from the tree of life, which shall be for the healing of the nations." And the Holy Spirit has come "to guide us into all truth."

Supt. What is our duty then in relation to heralding the risen light?

School. Either to go ourselves or to help send others to carry or send the Bible; to pray that the Spirit may be given until all nations of the earth shall for themselves behold the rising of this great light.

HYMN. 7.

Go, ye messengers of God;
Like the beams of morning fay;
Take the wonder-working rod;
Wave the banner-cross on high.
Bear the tidings round the ball,
Visit every soil and sea;
Preach the cross of Christ to all,
Christ, whose love is full and free."

III. The Shining of the Light.

Supt. Lessons five and six are about "The Temptation of Jesus," and "Jesus in Galilee." The boys will give an epitomized account of the first, and the girls the second mentioned lesson.

Boys. Jesus, immediately after his baptism in the river Jordan by John, was led up into the wilderness to be tempted, and there he endured a long assault of the devil and passed through three definite forms of temptation. First, he was tempted to turn stone into bread to meet his bodily appetite; second, he was tempted to cast himself from the pinnacle of the temple, and thus to change his trust to presumption; third, he

was tempted to bow down in worship of the devil, and thus by wicked means secure the kingdom which he had come to establish.

Girls. Jesus went up into Galilee and began the public proclamation of his kingdom. Second, he secured his first disciples, Peter and Andrew, James and John; third, he went about healing all manner of diseases; fourth, he secured for his message attention from great multitudes from Galilee and Decapolis and Jerusalem and Judea, and from beyond Jordan.

Supl. The events of these lessons teach us certain truths. What are some of them?

School. They teach us that this light shining upon a people sitting in darkness will reveal itself. "The people saw a great light," and "there followed him great multitudes." They teach again that this light shining upon the prince of the power of air will scatter his night and conquer the king of darkness in his most virulent attacks. "Then said Jesus unto him, Get thee hence, Satan." "Then the devil leaveth him, and behold angels came and ministered unto him."

HYMN. 11, 10.

Hail to the brightness of Zion's glad morning!
Joy to the lands that in darkness have lain!
Hushed be the accents of sorrow and mourning—
Zion in triumph begins her mild reign.

Hail to the brightness of Zion's glad morning,
Long by the prophets of Israel foretold;
Hail to the millions from bondage returning;
Gentiles and Jews the blest vision behold!

IV. The Influence of the Risen Light; or, the Principles of the Kingdom of Light.

Supl. The subjects and Golden Texts of the last six lessons may be given by the six classes selected for that purpose.

First Class. "The Beatitudes" "Grace and truth came by Jesus Christ."

Second Class. "Jesus and the Law." "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."

Third Class. "Piety without Display." "Man looketh on the outward appearance, but the Lord looketh on the heart."

Fourth Class. "Trust in our Heavenly Father." "Casting all your care upon him; for he careth for you."

Fifth Class. "Golden Precepts." "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

Sixth Class. "Solemn Warnings." "Every tree that bringeth forth good fruit is hewn down, and cast into the fire."

Supl. In this Sermon on the Mount, in which these last five lessons occur, we find many of the principles of this Kingdom of Light now set up. Will the school name them?

School. The lesson on the Beatitudes describes the character of the citizen of this kingdom. It declares he must be

First Class. "Poor in spirit;" that is, feeling the need of what is higher and better than himself.

Second Class. In sorrow for his own and others' sins.

Third Class. Meek; mild of temper, gentle, given to forbearance under injuries.

Fourth Class. Hungry and thirsty for righteousness; that is, have a deep longing after goodness and godliness.

Fifth Class. Merciful; moved by a feeling of pity, forgiveness, and helpfulness for all who are in misery or suffering.

Sixth Class. Pure in heart.

Seventh Class. Peacemakers.

Eighth Class. Willing to endure for righteousness' sake.

Supl. What relation does the lesson declare the citizens of the kingdom of light hold to the world?

School. They are declared to be the salt of the earth, and the light of the world.

HYMN.

Sing them over again to me,
Wonderful words of life;
Let me more of their beauty see,
Wonderful words of life;
Words of life and beauty,
Teach me faith and duty.

Christ, the blessed One, gives to all

Wonderful words of life;
Sinner, list to the loving call,
Wonderful words of life;
All so freely given,
 wooing us to heaven.

Supl. The eighth lesson teaches the relation of the righteousness of the kingdom of light to the kingdom of God, as taught in the Old Testament. Name some of the points of resemblance and contrast.

School. The Lord came not to destroy, but to fulfill. He came to supplement the law by teaching that righteousness consists in the spirit rather than in the letter.

Supl. The ninth lesson teaches that sincerity is needed in works and worship; to what is this general principle applied?

School. First, to giving. "Take heed that ye do not your alms before men, to be seen of them." Second, to praying. "When thou prayest thou shalt not be as the hypocrites are."

All. "But when thou prayest enter into thy closet, and when thou hast shut the door pray to thy Father which is in secret."

Supl. What are we taught in the tenth lesson?

School. "Trust in our Heavenly Father."

Supl. By what illustrations is this lesson enforced?

School. First, by the habits of the birds of the air. Second, by our own powerlessness—"Which one of you by taking thought can add one cubit unto his stature?" Third, by the flowers of the field—"Consider the lilies of the field, how they grow; they toil not, neither do they spin. . . . Wherefore if God so clothe the grass . . . shall he not much more clothe you, O ye of little faith?"

HYMN. C. M.

The Lord's my shepherd, I'll not want;
He makes me down to lie
In pastures green; he leadeth me
The quiet waters by.

Goodness and mercy all my life
Shall surely follow me;
And in God's house for evermore
My dwelling-place shall be.

Supl. The golden rule is the text of the eleventh lesson—the school will all repeat it.

School. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

Supl. To what is this golden rule applied in this lesson?

School. First, applied to judging others; second, applied to the treatment of faults.

Supl. How can we get strength to keep the golden rule?

School. By asking of God, who is represented as being willing to give us the aid we need.

Supl. The last lesson contains a series of warnings, uttered for our protection; will the school mention them as they occur?

School. The first warning is uttered at the very entrance into the way of life: The gate is strait and narrow, while the way to destruction is broad and well traveled by the multitude. The second warning is, Beware of false prophets, with the declaration that "by their fruits ye shall know them." The third is, Beware of false hopes, for "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven;" and the fourth is against false foundations—against building upon the sand, with a recommendation to build on the rock of his word.

Supl. What is our duty concerning these teachings of this inaugural sermon by our Lord?

School. Let the light into our own lives, and seek to reflect it back upon the world about us.

All. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

HYMN. 6, 4. (Tune, America.)

Thou whose almighty word
Chaos and darkness heard,
And took their flight;
Hear us, we humbly pray,
And where the gospel day
Sheds not its glorious ray,
Let there be light.

Shirking and Shrinking.

BY MRS. C. F. WILDER.

I HAVE often thought if the members of the Church really desired to help God answer the prayers they have offered in their own behalf, or even were willing that they should be answered, they would not so often shirk duty when asked to practice a little self-denial and help along Church work, especially that department of work connected with the Sunday-school. These same members may say that they "shrink" from these duties. I have used the word "shirk" instead of "shrink," for in the original they are not so very unlike. Indeed, to my mind, they now mean about the same; one being to "shrivel," "to dry up," and the other "to slink away." The great trouble with the average Church member is that he gets "dried up" because he is constantly trying to "slink away" from duty.

This summer, for the first time in many years, I took a vacation from Sunday-school work, and the Sabbath rest was so delightful, the legion of cares so pressing, that when the time came to again take up the duty I found myself shrinking from it, and as soon as I began to "shrink" I fancied I began to "shrivel."

How sensitive our souls are to the atmosphere in which they live! I said to myself, as soon as the thought came that if I ceased work I should cease to grow, "I will work if I have to be propped up with pillows."

It is only by pressure that the best that is in us comes to the surface. So many Sunday-school workers, now and then, get physically weary and worn out; they drop for a time from the work they have been pressed to do, and, finding the rest sweet, they hesitate about taking up the labor again, forgetting not only the good that can be accomplished for others, but the, perhaps, greater good to their own souls.

It may not be pleasant to the clay to be in the hands of the potter, but it is only by the grinding and turning and molding force of the mill that the image can be pressed into proper shape. Doubtless we owe more to that process which makes us put self out of sight and shows us the treasure-house of our own souls than to any other influence brought to bear upon us.

We ask God to make us like himself. We ask him to plant, by the Holy Spirit, the kingdom of heaven within us, then we turn our back upon him and say, by our acts, "Now let's see if it can be done!"

"The kingdom of heaven is like a grain of mustard-seed." See what it would be in our hearts if nourished and cherished by work—faithful, persistent work done for the Husbandman. The "I can't" sort of a life never did and never can amount to much. The Church member who prays, "Thy kingdom come," and never lifts his hand by any act of self-sacrifice to help it come, will not only "shrivel" and "dry up," but will dry up into so small and mean a soul that when he comes to enter heaven he can't absorb joy enough even in glory, to know by experience what joy means.

O the excuses a Sunday-school superintendent receives when he asks a Church member to help him in his work! Need I enumerate them?

"O, don't ask me! I have no talent in that direction."

"O no, indeed! My hands are full already, I have so many cares."

"O, I can't. I must rest on the Sabbath."

"It would take too much time for preparation," and so on, and so on.

We might all, with profit, ponder the fool's remark in "As You Like It."

"'Tis but an hour ago since it was nine;
And after one hour more 'twill be eleven;
And so, from hour to hour, we ripe and ripe,
And then, from hour to hour, we rot and rot,
And thereby hangs a tale."

If we are hoping for growth in our own souls, and to accomplish any thing for the Master, it must be "from hour to hour" that the work is done. If we shirk work this hour we will be apt to shrink the next. If we do duty this hour our one talent may quicken ten talents in the soul of another, besides the possibility of our one, over which we were faithful, being increased by the Master to two.

Certain it is that he who is not "faithful over a few things" will so "shrink" and "shrivel" that he will never be able to take charge of "many," thereby losing not only the growth of his own talent, but the joy the Master promises to the earnest, faithful disciple.

Continental Sunday-School Mission —Sweden.

BY AN ENGLISH CORRESPONDENT.

THE first steps to organize Sunday-schools in Sweden can be traced to direct influence from England. Miss Foy, daughter of an English father and Swedish mother, began a school at Stockholm, about the year 1833, which, however, soon ceased, though she herself afterward rendered the cause good service.

In 1835 the Rev. George Scott, English Methodist in Stockholm, set a young man to teach a school, who shortly left for Lapland, and so this attempt came to naught.

The International Exhibition of 1851 was used by Providence for giving the first effective start to the movement. Three brothers while in London visited a Wesleyan school in Westminster. Deeply interested by what they saw, the Holy Spirit kindled in the heart of one of them, Mr. Peter Palmquist, tutor in an orphan asylum, a burning desire to engage in similar work in his own country.

On his return home he wrote an account of his visit in *The Evangelist*, copies were widely circulated, and the Rev. George Scott urged him to commence a school without delay.

Eventually he invited several poor children to spend Christmas eve with him. Twenty-six as-

sembled, whom he treated to coffee; he read Luke's account of our Saviour's birth, explaining it in simple language, sang some Christmas hymns accompanied by the piano, and after a slight repast and prayer dismissed them, handing each a little book as a Christmas gift. Asked if they would come regularly to study the Bible, all responded yes, and the following Sunday a school was organized with twenty scholars.

The attendance quickly increased to fifty, when his wife and other Christian friends came to his assistance. The London Union sent him £5 and some useful works. He wisely used the money in traveling about during his summer holiday for the purpose of making the enterprise known.

The editor of *The Evangelist*, Rev. M. Wiberg, soon opened a second school in Stockholm, and Mr. Palmquist's brother began one in a parish one hundred miles from the capital, where he was school-master. Two years later, schools were established at Gefle, Upsala, and Hudiksvall, through the reading of Palmquist's article. In 1858 Pastor Truve started one in the south, but owing to clerical opposition the magistrates compelled him to close it again. Many other cases of individual initiation occurred, and the work steadily progressed.

While in London, Mr. Palmquist obtained a collection of Sunday-school hymns, with music. Miss Foy and Lady Ehrenborg translated a number, which he printed for the newly organized schools. These ladies also wrote appeals on behalf of the work, and in 1858 the former engaged to edit a series of monthly tracts for children.

[Our correspondent will treat further of Sweden in the next number.—Ed.]

Three Hours in Wales on a Sunday Afternoon.

[From an English Periodical.]

"WHAT to do with elder scholars" is the question of questions to many a Sunday-school superintendent.

"It is no trouble at all in Wales," was the remark of my companion.

"How is that?"

"O, you should see our schools there. Why, every body goes to Sunday-school. My mother and my father, when he is not engaged as local preacher, attend class regularly. No, not as teachers, but scholars. They learn a verse and repeat it, and attend to the lesson just as they did, I suppose, at ten years of age. If you will come with me now I will take you to a Welsh Sunday-school in the very heart of London, where you will see classes, formed of grown men and women, all conducted as at home."

We started at once. Down Fetter-lane, the first turning to the left is a narrow passage. Here is one of the twenty Welsh churches in London, and as we entered it the sight was so un-English that it seemed as if the Great Western Railway had set us down at Dolgelly. The area was dotted over with little

groups of men and women; the maid and the matron, the young man, whose glory is his strength, and him whose gray hairs seemed a crown of righteousness. And there was something in the air which spoke of friendliness and communism in the very best sense of the word, which is not a frequent experience in the great metropolis. The scholars still continued to arrive, and strange tones were heard which seemed to have a magic power, for they made every face beautiful. At last I was satisfied that Welsh was spoken in Eden. To each class was brought a bundle of Bibles and a collecting-box, and then the superintendent, so grave, so reverent, and so Welsh, named the hymn for the opening exercise. With the very strange-looking words the company made joyous harmony. A young man led in prayer, and then "classes" began. Our class teacher was on holiday, and the superintendent took us in charge himself. First, "the verse" was called for, and some said it well, and some would not attempt it. Perhaps it was bashfulness on account of my presence. But were there not tones of gentle remonstrance in the teacher's voice, which, let us hope, produced a good, "nevertheless afterward." Then the chapter appointed by the International Series was begun, and each read a verse in turn.

And now we began to see with what tender solicitude the national language was guarded. A scholar had failed to give the right pronunciation. O, with what tenderness and pathos the erring one was put right! It seemed to me as if the sacred language of England, too holy for the common people, was here being guarded by her classic race. But the charm seemed broken when I read my verse in English with rather a Scottish accent.

"O, a Sassenach! what was he doing here?"

And then my friend explained; yea, he seemed to turn eloquent in the tongue so strange to me. But there were kindly and repeated nods of the head and gracious monosyllables from the teacher as he learned what brought me there; and then there was the universal speech—the hearty shake of the hand and the warm Welsh welcome and the commonplace English. Then they, in my honor, but to my great disappointment, continued the lesson in English. What could have been more polite? But it broke in upon my reveries, which had been quickened by the strange tongue. I was once more in sunny Wales. I saw the lofty Snowdon I had climbed, and the lovely lake that lies half hid among the lesser hills at its foot. And further yet rose a great background of history, in which Wales, and Scotland too, had fought for home and life and freedom, when the great bardic poets by their heaven-bestowed genius molded a patriotic heart within the breast of every mountaineer, and supplied the answer to an intruding English king, "Unless the wrath of God be on the side of our foe we will not perish utterly. Nor deem I that other race or other tongue will answer for this corner of the world before the Judge of all at the last day save this people and tongue of Wales."

These children of the mountains were surely kin-

dred in genius and patriotism to the sweet singer of Bethlehem, the shepherd, the warrior king. And then I seemed to hear the nineteenth century answering back to the awful past, "We guard the land, we cherish the tongue, you loved so well. The sacred trust we received we shall hand over to the coming generation more perfectly conserved than when we received it from our fathers."

But in the place of these thoughts we had to attend to the lesson which began thus: "And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab." But what was said in English need not be repeated here. One hour had gone by; it was now four o'clock. Classes are over and the general address begins. No; the leader for the day has no address, but he possesses the art of questioning. A question is put, and like a cricket ball while the field is waiting for a fresh bat, the word passes from one to another with evident interest. Now it is in this corner, now in that; here the words are solemn and all look grave; the next who speaks sends a ripple of laugh over every face. "Cherith" I hear repeated over and over again. It seems to be a brook of contention. There is something wrong about Cherith. I begin to fear for Cherith. Cherith is in danger surely. It is very exciting, this water, but pleasant. There, it is over; it ended in a laugh. The leader of the opposition gave in because, as it was whispered to me, "He said he had never really been to the place to see the brook for himself." And so it went on for thirty minutes. Truly, I had never seen it after this fashion before. And I thought, what dull, methodical races we Scotch and English are! Why can we not learn from these Welsh folk how to make school attractive?

But dismissal comes, and yet we do not separate. There is yet more handshaking, and the parting must not be a dry one. A cup of tea is brewing down stairs, and our presence is asked to give a relish to it. Who could refuse so kindly an expression? Here the social element of the Celtic race finds its gratification. A bright-looking youth said to me, "Why, the chapel is both father and mother to me; the best day of all the week is Sunday."

And no wonder. Here all the associations of home are maintained, and he, far from his native land, was no stranger in a strange country. The talk is of ministers, of poetry, and education. It was my pleasure to meet with a modern bard, honored with the classic name of Dewi Rhaiadr, at the national Eisteddfod.

"We are no longer afraid of England," said he. "See our schools, our colleges, our universities, where the national language is taught simultaneously with English. We can surely hold our own with a country whose highest, broadest expression of her national life culminates in a horse-race, and the chief event of whose lives is the Sunday dinner!"

And thus ended my pleasant experience of Sunday-school work and life in London Wales.—
Reuben Roseneath.

The Solemn Teacher.

BY MARY F. LATHROP.

As a funeral director the fortunes of the solemn teacher would be assured, but as the instructor of a lively set of half-grown boys he is not a gratifying success. The small boy has no patience with solemnity, though he has a sincere admiration for earnestness, and a genuine fellow-feeling for enthusiasm. The solemn teacher never exhibits enthusiasm—he has none to exhibit; rarely does he display earnestness—it is not dignified. And the solemn teacher is nothing if he is not dignified. Real dignity is essential in teaching, but from dignity on stilts may our Sunday-schools be delivered! And the solemn teacher is dignity on stilts personified.

I have known solemn teachers who denounced teachers' meetings and lesson helps as diverting the mind from the Scripture text. But these were extreme cases. Ordinarily, the solemn teacher contents himself with seeing death and the judgment in every lesson, with being severely shocked at a smile in Sunday-school, and with overlooking the sunny side of the Gospel. Not God as a loving, tender Father does he teach, nor Christ as a merciful, comforting Saviour; but as Jehovah, the stern and awful Judge, the punisher of Israel's sins, and our Lord as thrusting money-changers from the temple and denouncing Pharisees. I recall one radical specimen of this class, a devout woman of middle age, severe, plain of face, stiff in dress, whose class of mischievous boys named her "Mrs. Solemn Occasion," because when fun overflowed from their happy hearts she invariably remarked with a shocked air, "Boys, this is a very solemn occasion."

Usually, the solemn teacher is a theological dyspeptic, who takes his spiritual food so irregularly, and swallows it with such rapidity, that a sense of heaviness and loss of appetite result. Notice, I do not write religious dyspeptic. Religion is the kernel; theology is the dry shell, valuable only for the life-giving substance it contains. Shells are useful for protective purposes, but they are not nutritious. And the man or woman who has no time or ability to separate the dry husk from the food within is very certain to be afflicted with chronic indigestion and pronounced pessimism. The Sunday-school has been aptly termed "the nursery of the Church." A nursery should be bright and joyous, and nurses, of necessity, cheerful and pleasant. Stern-visaged dyspeptics who persist in dealing out the same indigestible masses that have disagreed with themselves are manifestly out of place as nurses. But the solemn teachers must not perforce leave the school. Regularity of living and change of diet will soon set matters right. O, sad, severe-faced teachers, who see no bright side in God's glorious grace, who live and act as though the Sunday-school were a prison, out of which some were daily taken for execution, be no longer solemn, "for the joy of the Lord is your strength," and "the kingdom of God

is righteousness, and peace, and joy in the Holy Ghost!"

"Rejoice in the Lord always: and again I say, Rejoice." Yea, "Rejoice evermore!"

Long Talks.

BY J.

It was a Sunday-school anniversary, and the happy children were gathered in the church, one bright warm Sunday afternoon. Two speakers were to address them, and the first arose and said:

"I am not well, and it is needless for me to speak at length, for there is one to follow whom you will be glad to hear. He will give you a long talk, and I a short one."

He looked at his watch and began. He continued—looked at his watch and continued, looked again and continued; and so he kept on and on until at last—at last—he sat down. He had spoken just fifty-seven minutes, and it was a pity he had not kept on three minutes longer so as to complete the hour.

Speaker number two arose, and he was expected to make a "long talk," but how could he, without cruelty to the tired little ones. This is what he said by way of introduction:

"It is time to dismiss the school, but this is an unusual occasion, and you are willing to stay a little longer. I will speak to you for seven minutes—will you hear me?"

They responded that they would, and with open watch before him he spoke seven minutes and then sat down. He kept his promise, and that was a better thing to do than to make a good speech, either long or short.

This is not an imaginary incident, but a true one. To those who know the ways of certain speakers there is nothing strange about it. Now, a long sermon or platform address to grown-up people is not a very serious evil, for they can endure, and it teaches them patience; but to all speakers to children we would kindly say, Be brief, and do not keep on talking when little heads are drooping and little mouths are yawning. Though this piece of advice is good we make no charge for it, and our only regret is this—that those who need it most will be least likely to heed it.

Thoughts for the Quiet Hour.

—Conscience is the eyelid which God hath placed over the eye of the soul, to guard its holy crystal from impurity.—*Follen*.

—As the wax melteth before the fire, so doth pride melt away before love.—*Wesley*.

—Whatever our place allotted to us by Providence, that for us is the post of honor and duty. God estimates us, not by the position we are in, but by the way we fill it.—*Edwards*.

—Patient waiting is often the highest way of doing God's will.—*Collier*.

—It is not enough that we have swallowed these truths, we must feed on them as insects on a leaf, till the whole heart be colored by their qualities, and show its food in every, the minutest fiber.—*Coleridge*.

—He who runs from God in the morning will scarcely find him the rest of the day.—*John Bunyan*.

—To be amended by a little cross, afraid of a little sin, and affected by a little mercy, is a good evidence of grace in the soul.—*Anon*.

—Moderation is the silken string running through the pearly chain of all virtues.—*Fuller*.

—If we bring into one day's thoughts the evil of many, certain and uncertain, what will be and what will never be, our load will be as intolerable as it is unreasonable.—*Taylor*.

—It is better to be nobly remembered than to be nobly born.—*Ruskin*.

—Afflictions are but the shadow of God's wings.—*George Macdonald*.

—Despise not little sins; they have ruined many a soul. Despise not little duties; they have been to many a saved man an excellent discipline of humility.—*Goulburn*.

—Habit, like the ivy of our walls, cements and consolidates that which it cannot destroy.—*Anon*.

—The word of God will stand a thousand readings, and he who has gone over it most frequently is the surer of finding new wonders there.—*James Hamilton*.

—'Tis always morning somewhere, and above
The awakening continents, from shore to shore,
Somewhere the birds are singing evermore.
—*Longfellow*.

—Hath any wounded thee with injuries? meet them with patience. Hasty words rattle the wound, soft language dresses it, forgiveness cures it, and oblivion takes away the scar. It is more noble by silence to avoid an injury than by argument to overcome it.—*Enchiridion*.

—If I have done any thing well, I will never think it worth while to tell the world of it.—*Owen Feltham*.

—Every noble acquisition is attended with its risks; he who fears to encounter the one must not expect to obtain the other.—*Metastasio*.

—A sound discretion is not so much indicated by never making a mistake as by never repeating it.—*Bovee*.

—Being kind and cheerful, doing one's duty, helping others, and loving God, is the best way to show that we are pious in the true sense of the word.—*Louisa M. Alcott*.

—Life is a burden imposed upon you by God. What you make of it, that it will be to you—either a millstone around your neck or a diadem on your brow. Take it up bravely, bear it on joyfully, lay it down triumphantly.—*Gail Hamilton*.

—They must keep close to the throne of grace who would win to the throne of glory.—*Trail*.

—The crusaders of old used to bear a painted cross upon their shoulders. It is to be feared that many among ourselves take up crosses which sit just as lightly—things of ornament, passports of respectability—a cheap substitute for a struggle we never made, and a crown which we never strove for.—*D. Moore*.

Book Notices.

Commentary on the Gospel of Matthew. By John A. Broadus, D.D., LL.D. Philadelphia: American Baptist Publication Society. This is one of the volumes of "An American commentary on the New Testament," issued by the above publishing house and edited by Alvah Hovey, D.D., LL.D. Dr. Broadus has done his work well in the volume before us. He is scholarly and spiritual; frank in declaration of his views, yet cordial toward those who differ from him in opinion. The typographical appearance of the book is excellent, though we think a larger type for the text would have been an improvement. Price, \$2.25.

The Tobacco Problem. By Meta Lander. Boston: De Wolfe, Fiske & Co. Tobacco is here considered in various aspects; financial, physical, mental, social, æsthetic, moral, and spiritual. A terrible indictment is brought against it as a curse to the human race. Pure tobacco is bad enough, but drugged tobacco is worse, and we are here shown that tobacco is often adulterated with opium. This volume would be a fitting gift to any boy or young man who is addicted to the use of the vile weed. It might be an appropriate gift from some Sunday-school classes to teachers or superintendents! Price, \$1.

A Humble Romance, and Other Stories. By Mary E. Wilkins. New York: Harper & Brothers. Twenty-eight short stories, well told, make up the pages of this book. There are advantages about short stories which most readers appreciate. Such will doubtless be pleased with this volume. Price, \$1.25.

The Story of Metlakahla. By Henry S. Wellcome. London & New York: Saxon & Co. This is a remarkable story of missionary success and of opposition arising from narrow ecclesiasticism. Mr. William Duncan has spent nearly thirty years in missionary labor among a tribe of Indians in British Columbia, resulting in their transformation from cannibalism to Christianity. A disagreement with a ritualistic bishop of the Church of England brought about a rupture with the missionary society of that Church, and now, rather than submit to unjust demands, the entire tribe of one thousand souls proposes to remove into Alaska, the boundary of which is only thirty miles from them, that they may find rest from persecution and protection by the government of the United States. Some of the statements of the book are astonishing, and show that for these Indians independency is better than prelacy. Price, \$1.50.

Roy's Wife, and Other Stories. By Mrs. E. J. Richmond. New York: National Temperance Society. Mrs. Richmond is well known as an interesting writer of temperance tales. The "other stories" in this volume are "Cider Johnny," and "Two Brothers." They all bear witness to the direful effects of alcoholic liquors and to the advantages of a life of sobriety. Price, \$1.

Manners and Social Usages. By Mrs. John Sherwood. New York: Harper & Brothers. This is a new, enlarged, and revised edition of a work published several years ago, and which has had considerable popularity. It aims to furnish information to a large class of people who wish to appear well in society but hardly know how. It treats of introductions, the etiquette of weddings and funerals, calls, visiting cards, dinners, and sundry other matters connected with social manners. Price, \$1.25.

The Franklin Square Song Collection, Devoted to School and Home Enjoyment, No. 4. New York: Harper & Brothers. Two hundred choice songs and hymns for

school and home are here brought together. The selection is well made. Some of these old songs and tunes carry us back to other days, and bring before our minds singers whose voices have long been silent and musicians whose fingers have long since moldered to dust.

The Chautauquan. A Monthly Magazine devoted to the Promotion of Culture. Theodore L. Flood, D.D., Editor, Meadville, Pa. The Chautauquan is now closing its seventh volume. Under the skillful management of Dr. Flood it has been successful in its peculiar field. As the organ of the Chautauqua Literary and Scientific Circle, it has brought before the numerous readers of that organization choice articles on various subjects in the wide fields of literature. Its writers are among the ablest in the country, and its readers have a fine intellectual repast provided for them in every number.

The Family Council: Conversations on the Events at Home. By Edward Garrett. New York: Robert Carter & Brothers. Though the thread of this story is rather slender, yet it is somewhat interesting, useful from its conversations upon the home and its affairs, the management and training of children, and the principles of character. Parents rather than children will enjoy reading this book.

Microscopy for Beginners; or, Common Objects from the Ponds and Ditches. By Alfred C. Stokes, M.D. New York: Harper & Brothers. There is no better recreation with education for young people than that which is found in the use of the microscope, and we know of no better work for young workers and students than this, which explains the construction of the microscope, gives good advice about buying and manipulating it, and shows an almost boundless field for its use in the commonest swamps and pools.

Scribner's Magazine. Published monthly, with illustrations. New York: Charles Scribner's Sons. This magazine, begun with the year, continues its monthly issues with increasing interest. The articles are from first-class writers and, make able contributions to the literature of the day. History, fiction, and poetry are well represented.

The Story Without an End, and the Palace of Vanity. Chicago and Boston: The Interstate Publishing Co. Two stories, classic in their quality, one from the German, the other from the French, bound together in pamphlet form, as a supplemental reader for schools.

Waste-Land Wanderings. By Charles C. Abbott, D.D. New York: Harper & Brothers. Whoever would find "books in the running brooks" as well as "sermons in stones," should look at nature through the spectacles of this author, for he has found a world of information and of interest around a little creek in New Jersey. Science in various departments, history and archaeology are all laid under tribute in these lively chapters.

The Senior Leaf.

By an oversight in the printing department, the Temperance Lesson for Sept. 25, was omitted from the *Senior Leaf*, Third Quarter. In order to supply schools which desire to use this lesson, a special leaflet has been printed, which will be sent free to all subscribers to the *Senior Leaf* who will write for it. Superintendents who wish to use this leaflet will please state the number of copies of the *Senior Leaf* taken in their schools, and the same number of the leaflet will be sent. Address: Phillips & Hunt, 805 Broadway, New York.

CLASS RECORD FOR SEPTEMBER, 1887.

[illegible]

Whisper Songs for September.

TENTH LESSON.

O LOVELY lily of the field,
O bird upon the tree,
Whisper your lesson to my heart—
The Father cares for me !

ELEVENTH LESSON.

The kindness Thou dost show to me,
Let me to others show ;
That they may know the Lord of love
Is living still below.

TWELFTH LESSON.

The narrow way that Jesus went
Leads to a city fair ;
Come, little children, follow on,
And you may enter there !

LESSONS FOR OCTOBER, 1887.

OCT. 2. The Centurion's Faith. Matt. 8, 5-13.
OCT. 9. The Tempest Stilled. Matt. 8, 18-27.
OCT. 16. Power to Forgive Sins. Matt. 9, 1-8.
OCT. 23. Three Miracles. Matt. 9, 18-31.
OCT. 30. The Harvest and the Laborers. Matt. 9,
35-38, and 10, 1-8.

LESSONS FOR 1887.

Third Quarter.

July 3. THE INFANT JESUS.....Matt. 2. 1-12.
10. THE FLIGHT INTO EGYPT.....Matt. 2. 13-23.
17. JOHN THE BAPTIST... ..Matt. 3. 1-12.
24. THE BAPTISM OF JESUS.....Matt. 3. 13-17.
31. THE TEMPTATION OF JESUS. . .Matt. 4. 1-11.

<i>Aug.</i>	7. JESUS IN GALILEE.....	Matt.	4. 17-25.
	14. THE BEATITUDES.....	Matt.	5. 1-16.
	21. JESUS AND THE LAW.....	Matt.	5. 17-26.
	28. PIETY WITHOUT DISPLAY.....	Matt.	6. 1-15.
<i>Sept.</i>	4. Trust in our Heavenly Fa- ther.....	Matt.	6. 24-34.
	11. Golden Precepts.....	Matt.	7. 1-12.
	18. Solemn Warnings.....	Matt.	7. 13-29.
	25. Third Quarterly Review.		

SUNDAY-SCHOOL PERIODICALS.

SUNDAY-SCHOOL JOURNAL. Monthly.....	\$0 65
6 copies and upward to one address, each.....	55
Sunday-School Advocate. Semi-monthly.....	25
6 copies and upward to one address, each.....	15
Sunday-School Classmate. Semi-monthly.....	25
6 copies and upward to one address, each.....	16
Our Youth. Weekly.....	1 50
For young people and their teachers.....	
Picture Lesson Paper. Monthly.....	25
6 copies and upward to one address, each.....	20
Beginner's Leaf. Quarterly.....	6
For intermediate scholars.....	
Berean Lesson Leaf. Quarterly.....	6
For junior scholars.....	
Senior Leaf. Quarterly.....	20
For advanced scholars.....	
Leaf Cluster. Quarterly (including <i>The Study</i>). Colored illustrations of the Lessons.....	5 00
The Study. Quarterly (separate).....	50
For Superintendents and Primary Teachers. Address	
PHILLIPS & HUNT, 805 Broadway, New York.	
CRANSTON & STOWE, Chicago and St. Louis.	

RATES FOR ADVERTISING.

EACH INSERTION.

(New York Edition.)

Ordinary advertisements.....\$1 per line.